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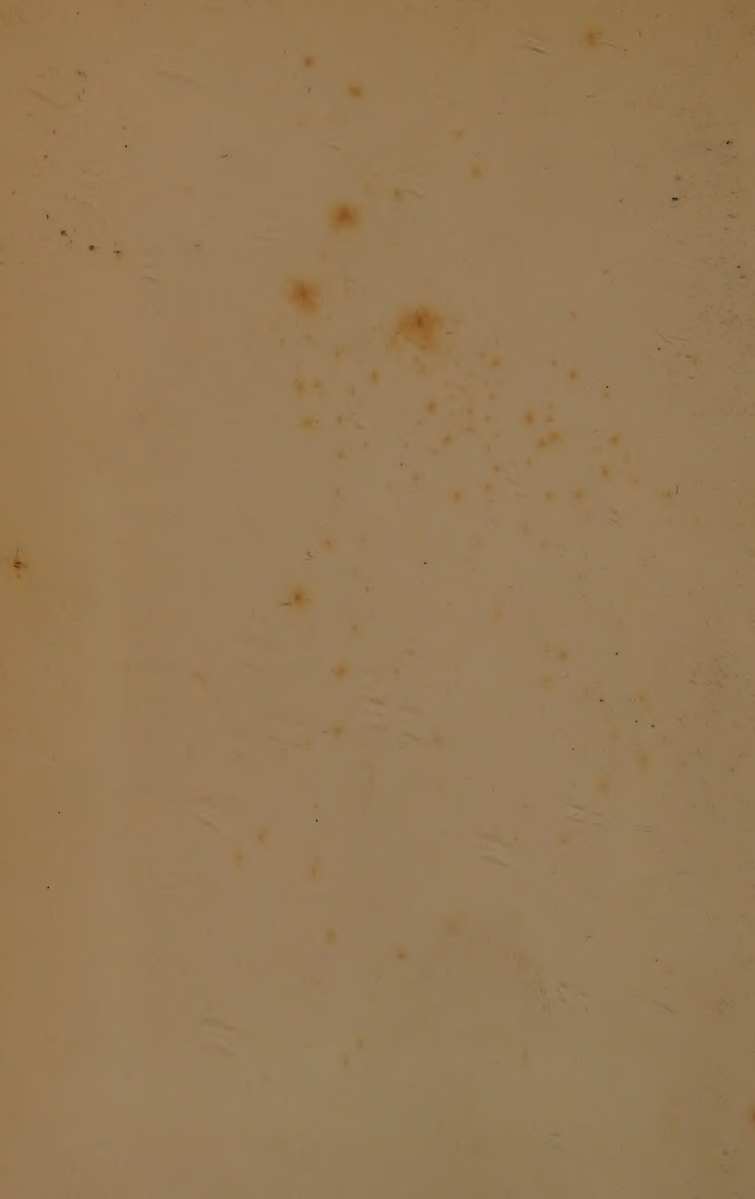
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Darby, John Nelson

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NOTES AND COMMENTS

ON

SCRIPTURE.

FROM THE NOTE BOOKS OF

J. N. DARBY.

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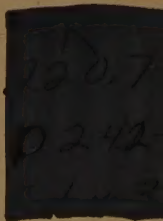
I Peter i. 25.

VOL. III.

BATH :

P. A. HUMPHERY CLEEVE HILL, WESTON.

1886.



PRINTED AT THE HERALD OFFICE, BATH.



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THE LAST DAYS.

The term "Last Days" is a word not without importance, as common to both the Old and New Testament—very common in the Old. There it is constantly accompanied with promises. "The mountain of the Lord's house shall be established in the top of the mountains;" He would "pour out His Spirit on all flesh;" this last, however, though quoted by Peter as in the last days, is in Joel, "thereupon" or "afterwards," chap. ii., 28. Still it is quite the last days, the Northern army being removed. Still it would be a time of trouble to break them down.

The Prophets having spoken to Israel or Judah, in the last of these days, *i.e.* in the patient ways of God when really responsible Israel had failed, God spoke in the Son—the Law and Prophets had been till John. Then the Kingdom was announced as to be set up. Thus the last days set in. Till Israel rejected Christ in the world, and even till the glorified Christ was rejected, His return was promised—the closing in in blessing was held out as possible—the Spirit was poured out—Messiah would have come back; so that this was "The last days."

For a moment the blessing and power then eclipsed dispensations, but this soon failed, and prophecies of the last days, as they now concerned the Church, came to it in its turn. Then we read, "In the last days perilous times

shall come ;" II. Tim. iii. ; " In the last times some shall depart from the faith," I. Tim. iv. ; " In the last days there shall be scoffers," II. Peter iii. ; so Jude 18. " In the last time," ; I. John ii., 18 is more definite—Antichrist characterizes the last time, and there were many already. Antichrist denied the Father and the Son—rejected, or was apostate, from Christianity—and the liar denied Jesus to be the Christ.

There was Christian apostasy and Jewish unbelief, but there are, remark, no promises connected with the testimony of the last days as to Christianity. That day—the day of the Lord—will be darkness and judgment for the Jews—it is " The day of Jacob's trouble," but he will be delivered out of it. Hence there are blessings and promises which accompany it, as we have seen, and both temporal and spiritual ones, but there is no restoration of Christendom. The Remnant of course will go up to heaven to meet the Lord, but the system is for ever cut off and not restored at all—Israel is by grace, though not by the old Covenant.

What is given us, however, of the last days, or time, in Christianity is its character, not its judgment. The " last time " is denoted by open rejection and apostasy—John giving its ultimate form, " They went out from us." The " last days " then is " the form of Godliness, denying the power," " turning the grace of God into lasciviousness," " scoffing at the Lord's coming."

The " latter times " in 1 Tim. iv. is a more general expression, and not of the final character of evil in the Church, though it may continue to the end—it is ὑστεροῖς καιροῖς (latter times). Though ὑστερος compared with others, is " the last," yet both ἔσχατος (last, uttermost) and ἡμέρα

(day) are more defined and precise. But the main point is, that no blessing is spoken of as accompanying them.

Numbers xxiv., 14, and Deuteronomy iv., 30, clear up the expression. Genesis xlix. gives the whole history of Israel, as a result, to the end. *Ah-Ghareeth Yohm* (in the latter days) is the constant expression in the Old Testament; in Jeremiah xxiii., 20 it is the same.

In a certain sense, *i.e.*, as regards man's position here below, the Law or Word creates the way, as noted as to Christ in John; for there is no way in a fallen world whose whole state, in relation to God, is evil. But He can show a new way, which is the expression of His will, in those that are His in this world. It will make them strangers, and so it always has, as we see in the Psalms, and from Abel on. The difference of Ps. cxix. and Christ is, that that is a way for the world in it, looking for deliverance—Christ, a heavenly way out of it.

THE PSALMS.

It is a very important point indeed as to the understanding the application of the Psalms, that, in the Psalms, as remarked elsewhere, when sufferings from men are spoken of vengeance is always called for by the speaker. In Christ's life historically there never was a trace of this but the contrary—on the Cross He prays they may be forgiven—in His lifetime rebukes the disciples for thinking of it, as not knowing what spirit they were of. It is evident that this is of the greatest weight in our judgment of the manner of application to Christ.

There is another very important point I notice. In every way the first Book is characterised by Christ's position when on earth. The first two Psalms no doubt take up the Remnant, and the purpose of God as to Christ, Son of God and King in Zion, but He is seen as rejected in fact, and all the Psalms go on from this point—in that part closing with His place as Son of Man, Jehovah having set His glory above the heavens. But, all through, Jehovah is looked to in the celebration of what takes place, not King Messiah on earth. The only allusion to it is in Psalm xviii. where all the history is gone through, but the subject is His humiliation, and the latter part is prophetic of His David

victorious character. But Christ's glory is heavenly (as Psalm xxi.) as a thing celebrated, and Jehovah the Deliverer.

In the second Book we have Him as the King, forming the centre of the first part of it in Psalm xlv., and then Jerusalem is delivered. Psalm li. starts afresh, not with confession of sins against Jehovah, but with blood-guiltiness, *i.e.*, Christ's being put to death, and thence all is "God" not "Jehovah." Psalm lxviii., Christ has been exalted, and the Lord God is to dwell among them, and the summons of Numbers is used for the dispersion of all enemies. In Psalm lxix. we have Christ's sorrows down here in connection with Israel—Israel grown old (David) is not to be forgotten, and the King's son, Solomon, is set up in the Millenium. It is Messiah, Son of David, and Jewish deliverance, not Christ's heavenly exaltation on His rejection—that had taken place, and was, for Jah, Elohim dwelling among the rebellious.

The first Book is the gospel view of Christ's position on earth and on high—such as Peter might preach.

The second Book is prophetic, and the cast out Jews, with whom He has had sympathy, looking for restoration.

The third Book, as often noticed, is the general expectation of Israel (as well as Judah) where blood-guiltiness indeed was not. They are in the land, as in Isaiah xviii., but suffering under the Gentiles and the judgment of God, but conscious that God has interfered in their favour, judging "among the gods," the lofty ones "set in slippery places," and they going up to the Tabernacle of God, or at least looking to it with desire—Zion, the centre of all their hopes, His foundation. In the last two Psalms of the Book

we have the distress of the soul, though looking to Jehovah for salvation, under the terrors of the Law, and the sure promises of David in grace, and faithfulness in Christ as remarked. "Holy One" (verse 19, Ps. lxxxix.) is the singular of the word translated "mercies" in verse i.

In the third Book we have Jehovah, Israel's dwelling place always. But now they have been long afflicted, and they look for present mercy in a short life from Him with whom time is nothing. In Ps. xci., "Most High" being the supreme and millennial name of God, the question is "Which is the Most High?" He who can tell will have the blessing of Abraham's God. The godly man, Messiah especially, takes Jehovah; and Israel, and Jehovah Himself own the secret of faith, and blessing is found. This introduces, in the well-known secret which follows, millennial blessing and glory. But it is "Jehovah" who comes, "Jehovah" all through; Pss. ci. and cii. bring in Messiah as Man, but owned at the end of cii. as Jehovah Himself. All this is remarkable. As in Daniel vii., so everywhere, this wonderful truth of Christ being Jehovah shines out more and more in Old and New Testaments. In I. John, for example, there as God; Pss. ciii., civ., cv., cvi., the ways of Jehovah—first grace and mercy with Israel, then Creation glory, and judgment to deliver them—His faithful mercy from Abraham—His mercy to them after failure, and looking to Him for restoration—Ps. ci., and partly cii.; it is Jehovah, not His anointed.

I think we shall find, all through the Psalms, two classes—one, the faith which looks to God, and trusts Him,

and pleads for an answer in righteousness—and the second, the cry out of distress, and in distress of heart under it, though the principle of faith be in the cry. I remember attributing the former more to Christ, the latter to the Remnant. Now in the spirit and character of these this is true, but the exclusive distinction of them to one or the other is wrong. They are all the Remnant, only in two different aspects—only one more fully and directly the Spirit of Christ; though in Gethsemane He did cry in distress to God.

The connection with the Jewish Remnant is ever more clear, and more important to me in the Psalms—Christ, identifying Himself with that Remnant, important because it is His character as Christ with Jehovah, which is necessarily modified in the Gospels, never indeed directly presented, because He is Son of Man and Son of God there, and Emmanuel if He is in the midst of the Jews, and Jesus. (The only place He directly declares Himself “the Christ,” is in John iv., to the woman of Samaria.) Hence the difference, as often remarked, of the desire of judgment, and the grace which is in the Gospel.

The clue indeed to the Psalms is to see the Remnant in the presence of the day of the Lord. God will then execute His judgment in order to set His Son King in Zion. Thus also we learn how far Christ has taken a place amongst them, or at least has one.

It is clear that the Psalms address themselves naturally to a people in relationship with God, to a people under the law, though they may be driven out ; only keepers of it are distinguished. They present the godly Remnant, and the heathen raging against Jehovah and His anointed. But there is no morning Star in Psalm ii., naturally. Note how very clear the character and resulting position of the Remnant, and Jesus rejected, exalted as *Adonai* (Lord) and finally reigning, is in Psalms i. and ii. The Christian place left out, but what a place it does give us ! Compare ex. as to *Adonai's* place, and then Isaiah vi.

Thus the Psalms not only suppose a godly Remnant, distinct from the mass of the nation, but suppose the deliberate hostility of the ungodly, Satan-led party against Messiah, and the godly who follow Him, so as not only to give the latter-day state, but also that of the time of Christ, and hence so much, besides direct prophecy, applies to Him as to the moral state—not as to Him personally perhaps, but as to that in which He was, and the Spirit which animated Him in it, for indeed His Spirit had provided for them, and He came and put Himself in their place. This arranged opposition is important to remark in the Psalms.

The Psalms—so Hannah's song etc., are the first introduction of the Remnant, on the failure of judicial and priestly economy, under Jehovah as their King—the only right thing short of Christ, and therefore introducing, in the hope and joy of the Remnant, at once the King, the Anointed (for prophecy was but a ministration of testimony)—Samuel when weaned from his mother, to be “before the Lord for ever.”

So all the Psalms are testimonies not of the Spirit from Jehovah to the people, but the Spirit of Christ in the Remnant towards Jehovah. You may sometimes see it speaking in the prophets as in Christ and them, but it is always prophetically—"I fed the poor of the flock," "I and the children which God hath given me are for signs and wonders etc."—so that it is still the same prophetic testimony; they knew that it was the Word of the Lord, but here it is the effect in the believing Remnant, and therefore in its highest character in Christ, which place, that He might be in them by His Spirit—take His place among them and lead them in Spirit, He expressly takes in Psalm xvi. which is just its force.

This gives a special and interesting character to these Psalms; it amounts to prophecy when it is the actual expression of Christ's Spirit in the circumstances in which He was to be placed; still it was what He felt, and not what was declared about Him. "Thou wilt not leave my soul in Hell; neither wilt Thou suffer Thine Holy One to see corruption"—we are not aware how. It is taking Jehovah as God that is so marked in the Psalms; *i.e.* the God of the Jews as the true God, "Who is God save Jehovah?" The Lord quite merges this. There are also often, I should add, answers by the Spirit to Messiah, so placed as in the Psalms, and expressing His mind holily therein; and also identification of Him with Jehovah, as in the New Testament with the Father.

The more we seize the idea that it is the Jewish Remnant with which Christ, entirely Man yet shown to be Jehovah, identifies Himself, the more we shall seize the

meaning of the Psalms, and understand the path of Christ Himself. Thus even in Psalm xvi., where we have the life of Christ in its Divine principles so distinctly and blessedly brought forth, still He is among Jews and fidelity to Jehovah characterises Him, see verse 4. Note the characteristics of this life. First He takes His place as Man, properly Man, and trusts in God, counting Jehovah as His Lord, and taking His place among the saints. Jehovah is the portion of His inheritance and His cup—Jehovah counsels Him, He blesses Him for it—He sets Jehovah before His face, and trusts His help, whatever come, even through death which did not affect this life nor Jehovah's power—He looks up the path of life to Jehovah's presence.

In the first Book Christ is presented in His title of righteousness, and, according to the counsels of God, association with the Remnant pointed out, and its state, and then the full result in the counsels of God, Ps. viii.—then Christ in the place He took, xvi., xvii., xviii.—the thoughts, feelings, judgment of the saint, and, at the end, how Christ came down into the place He did, setting aside the Jewish figures, and laying the ground of righteousness Himself. The result and holy wisdom of owning Him is in Ps. xii.

The second Book is somewhat different, though there is an analogy. It begins not with Christ but with the condition of the Remnant, and hence has more for its subject the facts of the latter day, Israel being driven out. The change takes place by the introduction of a triumphant Messiah, and the Remnant thereupon in renewed relation-

ship with the God of Jacob. Ps. xlix. is a commentary or improvement founded on it. But then the great public meaning of all the great scene of God's dealings is brought in—God judges His people and the world—He gathers those who come to His covenant by sacrifice, the Jewish ones being set aside as of any avail—the Remnant come in on the confession of their guilt in the death of Christ, and then sacrifices of righteousness are offered. The internal state is thus gone into—the outward oppression and inward state of the Jews, as judged by Christ and displayed in Judas and Antichrist, see lv., lvi., lvii., lviii.; but God comes in in answer to all this, and the state of things is judged, and blessing comes from Him who is power.

But then another truth is brought out—the exaltation of Christ, His ascension, and thus the full blessing and triumph of Israel is brought in; but for this (Ps. lxix.) the humiliation of Christ, and the conduct of the Jews is brought out. The appeal of Christ, and His connection with Israel, deprived of strength, is presented to us in lxx., lxxi., and His Solomon reign in lxxii. The details will come hereafter. In lxii. and lxiii. Christ is again introduced—He waits on God, and desires God when there is nought else, and no access to the Sanctuary.

In the third Book, God, good to Israel, to such as are of a clean heart, is the theme. The public attacks of the outward enemies in the latter day, the judgment of God, and Christ's taking part in the sorrow and in the burden and curse, are brought out in order to complete deliverance in lxxxix. He (lxxxvii.) being reckoned to Sion as her Son, who then does not shrink from comparison with all the world's glory.

But the third Book requires some further remarks. There can be nothing without Christ. But Christ is not the subject of this as in the two first, neither as the direct object as in Book i., nor as the answer to need, as in Book ii. Christ was among the Jews, and here we get back to Israel, who can have nothing without Him, and all whose hope is founded on Him. But Christ was among the Jews, not in Israel, properly speaking. Here then we have not David, save in Ps. lxxxvi. and perhaps two others. But Asaph, and the spirit, and subjects of the psalms are different—not the sorrows and sufferings of a sympathising Messiah, and a Remnant associated with Him, but grace giving to Israel what they had forfeited, and hence the former deliverances of God referred to—the account of the loss of all by their conduct—the calling of David—still His throne cast down too. Hence the inroad of outward enemies, against even restored Israel, is narrated. But great principles of God's dealings and government are brought out—"Truly God is good to Israel"—there is favour and grace. But the distinction of those clean in heart is made. Faith is tried by the prosperity of the wicked, which the Sanctuary alone explains. God's judgment explains all, Pss. lxxv., lxxvi.; in the latter, Christ also will take the seat of judgment.

Meanwhile ancient deliverances are referred to, which were of grace, and of all Israel, as Ps. lxxvii. and the whole of lxxx. Ps. lxxviii. explains how and why they had been judged, and the rejection of the natural Heir, and God's electing grace the means of bringing in blessing. In Ps. lxxx. i., the new moon of Israel's restoration appears—it recalls again deliverance from Egypt, and again we have judgment of the judges, and the last inroads. In lxxxvi.,

where we find David, and Christ identifying Himself with Israel and its sorrows, it is as God's witness against false gods, "All nations . . . shall come and worship." In lxxxvii., He is reckoned to Zion ; in lxxxviii., He bears the whole wrath against the people ; and in lxxxix., He centres all Jehovah's mercies for them in Himself, on which the appeal for the intervention of Jehovah, according to His promise to David's seed, is founded.

The fourth Book rests, for the full blessing of Israel, on the unchangeable and eternal character of Jehovah their God. In eternity God, He had been in all generations their dwelling place. Upon man's changingness, and vanity of life, and the stability of the being of Him, with whom a thousand years is but as yesterday when it is passed, the Spirit of Christ in the believing Remnant turns to look for His redemption who had always been their dwelling place. He had set their secret sins in the light of His countenance—His anger consumed them—they look for mercy. It is the introductory cry founded on the faith which looked quite back, and to Jehovah as always their dwelling place.

Then comes the return to the names in which God revealed Himself to Abraham, and the enquiry where the secret place of Abraham's God was—where faith found Him. Messiah declares He takes Jehovah *i.e.* God's relationship to Israel, as that place. From these two 'Psalms the Book closes—only (Ps. cii.) the rejected Messiah is found to be this very same enduring Jehovah, the same Eternal God in whom was Israel's trust.

I have no doubt that in the Psalms we find a full setting forth of the condition of the Remnant in the last day, and

so in principle in all times, and then Christ taking part in this position (for in all their affliction He was afflicted) but without therefore excluding them or their part in it. It is His entering into theirs, sometimes rising up to historical facts, sometimes entering merely in Spirit into their sorrows, but when even it rises up into historical facts, not therefore proving that all the Psalm is historically or personally referable to Him. It still is His place with the Remnant of Israel who are the direct proper object, though He may enter into their circumstances, and even the details, in which He did that, be brought out. It is always directly, and *per se* the Remnant. The Remnant had to come and be baptized by John the Baptist—Christ came too where they had all thus come, takes His part and place with them, but it was with them, not His place. Then we have the fact as to Himself, and many important historical circumstances—the heavens opened—the descent of the Holy Ghost etc.—but we have the Divine comment, in this case, that it was in no way His place, but He fully entered into it with them in grace. It was, in Him, fulfilling all righteousness, perfect obedience and perfect grace. Of course He took on His heart and spirit all that they were under, feeling it as He alone could—but He took it. Now, as regards the Psalms, this comes out with clearer light, and interesting details thus.

The two first Psalms we have long seen to be a kind of preface, but this bearing, I think, is yet to be more clearly brought out. We have, I think, the two parts of the subject of the whole Book of Psalms—a righteous Remnant in the midst of sinners, and the counsels of Jehovah as regards His King in Zion, the Son, on the earth. In general

this I have noticed, but I mark here that they are given as two distinct subjects; "the righteous" (i., 6) is plural—there is a way that belongs to them in contrast with "the ungodly." Ps. ii. brings out Messiah in the proper dignity of His earthly Person without any other connection with men, only that He is born of Jehovah on the earth—He is *Adonai*—the Son—the Anointed of Jehovah—King in Zion (the heathen, His inheritance, to be broken in pieces as a potter's vessel)—to be trusted in (which is due only to Jehovah)—associated with Jehovah when He is raged against. No doubt men will rage against Him, but so they will against Jehovah, and that in the same time and spirit, and He as sitting in heaven laughs at them.

Then we have the righteous in the midst of sinners in Israel, but these last will not stand in the judgment, nor in the congregation of the righteous when gathered, *i.e.*, the character and position of the righteous, and, in Psalm ii., *Adonai* Messiah.

But in fact He, who should be King in Zion, was to suffer, because the righteous were suffering, and He entered into their sorrows, but as the righteous One, for it is into the sorrows of the righteous He entered. The baptism of John is important as characterising this as His position at Ps. x. Ps. xi. shows His own proper position from the beginning. What we have to seek in the Psalms, and find is the position of the righteous, because it is into that Christ entered. This is the whole that is presented at the beginning, but another question does arise when the Remnant comes before God—the sins of the people were there, not sin in purpose, or will, but in guilt, and that arising from an evil nature. This sorrow and guilt Christ

had to take—but to take. This is not brought out in the commencement, we will notice it in its place.

The great basis is laid in the outset—the righteous in heart and Messiah—and then Messiah's entrance in fact into the sorrows of the righteous, and righteous sorrow. David naturally furnished the evident occasion for this in his history, though not alone. Pss. iii.—vii. present this position of the righteous man into which Christ is entered, *i.e.*, its trials. In Ps. iii., He looks to God in Zion, the hill of His holiness—to Jehovah in the midst of the many that rise up against Him; Jehovah is His help, and He will bless His people. In Ps. iv. the God of His righteousness, Jehovah, has chosen the godly man—the light of His countenance suffices; Ps. iii. is trust, Ps. iv. is righteousness. In Ps. v. in this spirit He views His enemies, but God, such as He is, will bless the righteous, and faith looks that those that trust in Him shall rejoice. God's character is distinctively applied to the ungodly on the ground of the two last.

In Ps. vi., the Remnant, the godly man, pressed by the wicked pleads with God that His anger, due to the people, should not rest on him; in the midst of enemies he has the consciousness of what is due to the people, and looks at God's anger as bringing down to death—then the wicked would triumph, but the Lord hears him and he is delivered from his enemies. Into this sorrow too of the righteous man in Israel, pressed by the power of enemies, Christ fully entered. He was minded and obedient to be born into the midst of it, but not in the midst of it. This Psalm is still the condition of the godly man—the Remnant—into which Christ enters with perfect sympathy. He who sympathises

with sorrow has not the sorrow, but has a nature and a place in which He is capable of entering into it.

In Ps. vii. the righteous man on the ground of his righteousness, *i.e.* as integrity and grace, not self-righteousness, but in respect of God's government, and such there is, calls for judgment. Ps. vi. was the governmental judgment of Jehovah, thus bringing death—Ps. vii. is its application, after chastening, to the setting aside the wicked. Thus the Assembly of peoples would surround Him. He calls on God therefore to take His just exaltation to Himself. It is here Christ is properly seen *i.e.* as Jehovah. In Ps. vi., the people put themselves, intercessionally, under the judgment of Jehovah in presence of enemies—in Ps. vii., they claim it against their enemies, see verses 8, 9. The last days are in view here, but it is rather the great principle than the circumstances. The righteous, in general, will be delivered from death in that day. Death has no way the character of Atonement here, but the result of Divine government, as to which God's intervention, in favour of the righteous, but on the ground of mercy (*chesed*) is claimed. Further on we shall see that Christ had to go through death as the real Sin-bearer. But here death is pleaded against in connection with the government of God.

It may be remarked that it is not a personal confession of sin here, but the soul, oppressed by enemies, and looking at Jehovah's anger and displeasure, cries to Him for deliverance, that the oppression of the wicked may not take this character. The righteous man is suffering from man, and he pleads against death from the hand of Jehovah. He looks to God to be for him, and not against him in his trouble. It is the cry of distress, not of confession, though where one was

liable to meet with anger and displeasure. In result Ps. vi. is the righteous man, or one of the Remnant in the height of his distress before God.

Ps. viii. closes this series, as the two first had laid the foundation of it in principle—closes it by the result in Divine counsel ; but here also it is the godly Remnant who celebrate deliverance on the earth, in which the name of Jehovah is displayed. He is their Lord, His name excellent in all the earth, and He has set His glory above the heavens. This is surely Christ ; compare I. Tim. iii., 16. He had shewn His Divine, though hidden, power in using the mouth of babes to proclaim it in presence of all the power of the enemy. This, as He was Man, brings on the question, What is this provocation ?—that you pay attention to Him ; hence we have the way of the exaltation of Christ, as Son of Man, answering to Ps. vii., 7, and viii., 1. The Creation is subject to Him—all things. The blessed Remnant who have trusted Him, see Ps. ii., 12, which none should do in any but Jehovah.

Now turn to His actual present earthly glory, fruit of but bearing out the heavenly, which had been already unfolded just before. It is remarkably full, as regards the Person of Christ, in Jewish connection. Thus the whole scene of the groundwork of relationships, as to the government of God, is brought out in these Psalms. The need, and the redemption that met it, is not touched on. It is, so to speak, the historical and personal condition in its great elements. Mercy is looked for in God—righteousness is laid, as ground in man, as against enemies—the righteousness of God is looked to—the upright in heart He saves—He judges the righteous. The wicked are objects simply of

judgment, to faith—they are workers of iniquity. In the close, the Jehovah—Christ, Son of Man, is the sole object of thought.

In Pss. ix., x., the details of the latter day are entered into, and the judgment of the wicked, and the heathen who perish out of Jehovah's land. It is the positive, historical bringing out of detail. These form, like Pss. i., ii., an anticipative preface for the Psalms on to the end of xviii. In Pss. xi., xii., xiii., we have the expressions of the faith, and feelings of the godly in these circumstances. Pss. xiv., xv. are rather the expression of a spiritual judgment on the wicked, and the character suited to those who, in the end, will abide in God's tabernacle.

Note here in passing, that Elihu does not speak of Satan, nor of anything he has to say, to Job, but of God's ways in the suffering of His saints. So it is indeed God who begins the matter as to Job. So Christ goes through the whole power of Satan, of which He had to be sensible, for our sakes, right up to God, instead of complaining and speaking against God, like Job, and takes the cup only at God's hand; but thus it became properly judgment from Him. Job goes through the process as it meets him, *i.e.*, as he is when he meets it; and this is always our case, therefore indeed it is God sends it. So indeed did Christ, but then He was perfect.

Ps. xvi. is the first in which Christ takes directly and personally a place amongst men—I need not say Ps. ii. and viii. both refer to Him, but here He takes the place. Pss. ii. and viii. have presented Christ—the others the circumstances and sorrows of the Remnant, entered into by the Spirit of Christ, and the general principles on which

their relationship with God is founded, and the feelings connected with it in those wrought in by the Spirit of God—the position as such, and the feelings connected with it. But in Ps. xvi., the Lord personally puts Himself in this place ; so the Apostle indeed quotes it in Heb. ii. 14. The children partook of flesh and blood, so likewise He.

Hence the Psalm gives formally, and definitely, the true character of the Lord's association with men in the flesh. He takes the place of, and expresses human dependence—He is a man trusting in God. In this position what place does He take ? He looks to the God of Jacob, to Jehovah, and owns Him as His *Adon* or Lord. His goodness does not reach up to Jehovah, as He said to the young man, "Why callest thou Me good ? None is good but One, that is God." He takes this place—He has, "being in the form of God, emptied Himself"—who could indeed have reason to say it, but one who might have claimed it in Himself, for it is goodness ? He says to the saints on the earth, "the excellent, in them is all my delight." This place He takes too—He takes one, that is, with the saints on the earth, the godly in Israel. This, as we have seen, was publicly shown in His baptism by John. The poor of the flock going there, was the first movement of so acting on God's appeal, and then He associates Himself with them, but then He shows Himself wholly dependent on Jehovah. He will not hear of any other than Jehovah, nor name their names. He is a Man dependent on God—a godly, faithful Jew, associated with the godly—the lines are fallen unto Him in pleasant places, He has a goodly heritage. He has set Jehovah always before Him—He is at His right hand, He will not be moved—even His flesh would

rest in hope, for He trusted to Jehovah for His resurrection—He is His *chesed*, His pious, godly One, and as Man He could go up to His presence where is fulness of joy.

I have entered on this Psalm because it is that in which Christ takes, and unfolds His place amongst the Jews.

In Psalm xvii., I have no doubt we find the Lord again, but here He is in presence of enemies, and we find (verse ii. “us,”) that it is more His position in connection with the saints, and as it will be in the last day. He pleads for a sentence from God’s presence, as hearing righteousness. There is dependence—God’s word also is His guide—but it is more one who finds Himself in the midst of circumstances by reason of what He is, than one taking a definite place. The enemies are fully in view, and He pleads His practical righteousness. Hence the result is seeing God’s face in righteousness. Christ is surely found here, but it is not so much Christ taking His place definitely in the midst of the people.

Psalms ix. and x. having given us the latter day state of things, and Pss., xi.—xv., the thoughts and feelings of the godly Remnant in respect of that state of things; the fact that Christ had taken this place among the godly, and thus identified Himself, the perfect One, with their interests in the difficulties and trials they had to go through with their enemies, is evidently of the last importance. This introduces Ps. xviii.—a most remarkable Psalm, in which the subjection of Christ to the full sorrow of death, while trusting in Jehovah the God of Israel, is the ground of the deliverance of the people from Egypt, till Messiah’s final victories and dominion over the heathen. The Psalm is directly David’s, and professedly so, but takes in the history

of the people, and with, and as centre of it, a Messiah suffering to death, and finally triumphant over all.

This closes this second division, commencing with Ps. ix. In what follows, we have an enlarged view of God's ways and testimonies—Christ's sufferings—His condition of dependence and glory, in which He is owned as Jehovah of hosts. After the complete series of testimonies, and their effects and results, in Pss. xix—xxii., we have the full character of dependence in going through all on earth, when the earth, as to present power, is not the Lord's; and, when the earth is the Lord's, what the glory is of Him who was thus dependent. Then again come the various sentiments, founded on these two great principles, as to Christ, xxii., xxiii.

Ps. xvi. is then Christ personally, perhaps beyond all others unless Psalm ii., and alone so, as regards His taking His own place among the Remnant on the earth. Ps. xxii. gives us Christ I need not say, but here His place is already taken, and He is bearing the consequences of it for others. But in Ps. xvi. He has His own place with God, not that of others in grace. In Ps. xvii., we have the consequent association with others in the path of righteousness, in which He has entered, in the midst of the power of evil. Ps. xvi. is what He is with God—xvii. is His place consequent on His taking that amongst men. He would not have the world, but would be satisfied with God's likeness—but this is equally true of us as awaking in His. Ps. xvi. can apply to none else but Himself—it is, as I said, His own place; being in that, He can enter into every sorrow.

The order I apprehend of these Psalms is thus: the two

first form an introductory theme. Then to the end of Ps. vii., the thoughts and feelings of one of the righteous Remnant, the effect of the position into which Christ entered—the result is Ps. viii., where He shines as the heavenly Centre. Then the details of the latter day circumstances are given as a preface, Pss. ix., x. Then we have the expression of the faithful Remnant's thoughts, and this closes with the distinct revelation of the way in which Christ took His place amongst them—His own personal place.

In Ps. xvii. it is His pleading, in righteousness, as connected with them in His life. It is Israel—the Remnant in sorrow—but Christ having taken His place with them. This is sympathy. But in Ps. xviii., the Lord takes the place of the Remnant, upright as an Israelite, and goes down into the sorrows of death, not as expressing the expiatory pain, *i.e.* as under Divine wrath, but as crying to Jehovah under its power on His soul—"the sorrows of death," "the sorrows of hell." His place is amongst the Jews. He is heard out of the temple. In truth, actual death is not spoken of, but its sorrows—Christ having come in when all the power of evil unto death could wage its war against Him, as the Remnant will be in the last day. Gethsemane represents it in time, more than the Cross. It is consequently applicable in its effect to the deliverance of the Remnant from going down to the grave. Indeed this deliverance by Jehovah is looked at all through—He walks in integrity—wrath for forgiveness we shall find further on.

Faith and uprightness for deliverance in the full power of evil in man, and from Satan who has the power of death, we find here. Christ is recompensed according to His

righteousness, not according to His death here—He is not heard from the horns of the unicorns here, but He enters into the full power of death—not wrath for the deliverance of others from that which He went through—the power of Satan, and man under his power.

The only expression difficult in the Psalm is “mine iniquity,” v. 23. Clearly Christ had none, so that the force of it is what we have to seek. His position still applies here—all that others had failed in, He keeps Himself from, calling it His as that about which He was come, by which He was tried, thoroughly tried—the iniquity of the nature and position, *i.e.* of man and Jew, but without having the least taint of it in Him, but tempted in all points He never let in, He was pure where all else failed. His calling it His is not, I think, vicariously here, as it most certainly is not personally, but His keeping from, as not letting in, anything through which He passed, and which belonged to the position He had taken. Hence, when He took it, the sorrows of death compassed Him. The prince of this world, having nothing in Him, only showed, as an instrument, His love to His Father and His obedience, and was the unwitting instrument of Christ’s passing through what, by its excellency, and His own spotless title to liberty from it, made available to others; and this was in the purpose of God. And the whole of the blessings in the history of Israel, from the deliverance out of Egypt to the final victories of Messiah, rest on this as its title, and this is what this Psalm shows. It is just what Pss. ix. and x. made necessary.

Note, this connects itself with the government of God, in and through Israel, not on redemption, properly so

called, which goes much deeper, though this comes in many principles to the border of it. It will be found consequently that judgments and power are the consequence of this, not blessings and fruits of grace—in Ps. xxii. there is, on the other hand, nothing else than these last. David's history, and deep sorrows, and triumph gave the admirably adapted occasion to the prophetic entering into this, not only as history, but as in spirit entering into it Himself, and in sympathy with the people. The connection of this with the government of God, and the power of the prince of this world is of the last importance in itself, and to understand the Psalm. This completes, I apprehend, this chapter, so to speak, of the Psalms.

There are many expressions in the Psalms which are true of the writer, or of any one in like sorrow, but which yet have their accomplishment in the highest degree in the case of Christ—these Christ has applied without making the Psalm a prophecy of Himself.

Pss. xix., xx., xxi., xxii., as we have often remarked, is a complete subject in itself—the testimonies of God; the first—Creation and the Law; the two next—Messiah seen by the Remnant in His human sufferings, and then, seen glorified, He is great in the deliverance of Jacob's God, Jehovah. He has "length of days for ever and ever," in reply to the life He asked, and He is made most blessed for ever, exceeding glad with Jehovah's countenance.

This is very much Peter's preaching. Note, not only in Peter's preaching does he not preach Christ as the Son of God, but the exalted, rejected One, but in the first Epistle he never calls Him Son of God, indeed in the second only in recalling the transfiguration, and hence Christ viewed as

on earth, as James also does not, nor the Sacrifice either. The suffering Messiah as Man could be, and, in the suffering, is exalted. Now Ps. xxii. gives not Christ suffering from man, though that is there in full, but from God—forsaken when in His sufferings, and His heart melted like wax in the midst of His bowels—forsaken of God. Hence, as Ps. xxi. was judgment on His enemies, this is grace for all—it speaks of the Remnant, all Israel, the ends of the earth. Here we get the immense and infinite moral truth of suffering from God. He, who knew no sin, is made sin, and drinks the cup of God's wrath—makes His soul an offering for sin. There is a complete glorifying of God in respect of the question of good and evil, in the whole universe, in respect of the nature of God Himself. The enemy does his worst, and man (in Christ) suffers his worst—in grace—and God's wrath against sin is poured out. Hence love unhindered can flow out—God's being what He is, have its full sway and blessing.

It is not righteous judgment, against unrighteous man, executed against human despisers in governmental power. It is the question of good and evil settled in man, and God glorified. But it is not here bearing iniquities, nor substitution in the sense of its application to individuals—that also was accomplished here—but it is another aspect of this one great act, on which all hangs and in which God is glorified. It is Christ solving the whole question of sin between Himself and God. It is not the mere sorrows of death, as in Gethsemane, but the wrath of God. But it was Christ Himself dealt with as to sin, or the question of sin dealt with in Him—I mean as contrasted with bearing individual's sins.

Before the consequences, in the experience of the Remnant, and their relationship to God are entered on, another doubly-connected character of Christ is brought out. But this such that the spared Remnant are concerned in it. Still it is Christ, and has its accomplishment only fully in Him, and it is a passage which shows that though earthly glory and blessing are looked to, still resurrection must come in, so that to the dying believer it has a higher signification, but it takes the great principle viz: neither death nor sparing, but the security of faith through all. Jehovah is the Shepherd of faith. Hence, come what will, there is confidence. The only effect of passing through everything is to know it better. It is not what the sorrows are, but what God is for faith in them, which is presented; restoring the soul does not hinder its application to Christ, because it was from sorrow and trouble not necessarily from sin, as John xii.

Dwelling "in the house of the Lord for ever" is, though true for us in heaven, His title on earth in Ps. xxiii.—Jehovah is Shepherd when evil is there. In Ps. xxiv. the earth itself is His, and then He, who was in faithful dependence and obedience, enters into the house of the Lord as King of glory, Jehovah of hosts, *i.e.*, that the lowly, dependent, obedient but perfect Christ of Ps. xxiii. is the Jehovah of glory entering into the house in Ps. xxiv.

Then the Remnant is brought in in this double character—integrity in the midst of evil, and guilt before God. Here we find what a ground the offering of Christ lays for their return to God. Here first, remark, the important fact after Ps. xxii., we get the confession of sins, and that in the first Psalm of those which again enter on experience, Ps. xxv.

A soul waiting on God in the presence of His enemies who have a right, so to speak, to bring shame on him because of his sins, but would do it in malice oppressing God's people, but a soul trusting in what the Lord is as good, ready to teach sinners in the way, and a Friend to the meek, helping them into His way—these paths which are mercy and truth to them that keep His covenants and testimonies. A soul who as to its present purpose, could plead its integrity—a soul who was bound up with Israel's blessing, and looked for Jehovah's redemption of them from all his troubles. I do not think mercy and truth are thus brought together previously either—we have mercy in Ps. vi., otherwise it is pleas of righteousness. This Psalm states the whole ground, experimental ground, on which the faithful Israelite is in the latter day. It is, in this respect, a very important Psalm.

As Ps. xxv. acknowledges the sin, so Ps. xxvi. pleads the unfeigned integrity, and seeks not to be shut up with the ungodly of that day. This Psalm is important as forming the other part of the ground on which the residue rest, alluded to, in the preceding, to complete the picture of the sentiment there developed, but not its subject. Here thorough integrity, appealing to Him who searches the reins, is the subject of the Psalm. Hence counting, according to Ps. i., to stand in the congregation—"I will walk in mine integrity," he says, but it is in the time of trial and trouble, for he adds, "redeem me and merciful unto me." These two Psalms form a preface as to the state of the residue—confession of sins, and the plea of integrity—in the presence of enemies. We have got now, historically, into the condition of the Remnant—their position we had already—the principles and groundwork of their experience are here laid.

Now, having confessed his sin, and placed himself on the ground of integrity before the Lord, (and the confession of his sin comes first) he can look the enemies in the face. Jehovah is his light and salvation. A camp of enemies would not make his heart afraid—it will just be the means of lifting up his head above them—in the hour of trouble, Jehovah would hide him in His pavilion. The secret of this was, looking to Jehovah, and the earnest desire to dwell in His house—see His beauty, and enquire there. This he could do—it was founded on the invitation from the Lord to seek His face—surely then that face would not be turned away—on Him he waited. This is a supplementary, introductory Psalm to the other two.

In Ps. xxviii. he cries in distress—if Jehovah does not interfere he will be like one going down to the pit. He prays not to be drawn away with the wicked—his heart rejoices in the Lord's hearing. Here we find the Spirit of Christ entirely, leading the cry of the Remnant. "The Lord is my strength" "The Lord is their strength"—"The saving strength of His Christ"—"Save Thy people," it closes. It is not that Christ is personally with them, but He was, and has fully, identified Himself with the sorrow and position of the Remnant, and they are to count for deliverance on Jehovah's interest in Him, just as Martha did at the tomb of Lazarus. Then He showed a further present thing, but in a way that went on to the time we are here speaking of. I apprehend that this connection is taught in Ps. xxvii., 8. "My heart" (Jehovah's) "said unto Thee: Seek ye my face—Thy face, Jehovah, will I seek."

Ps. xxix. summons the mighty, in the confidence of faith,

to acknowledge Jehovah, and to own Him in His temple—Him who, supreme over all, gives strength to His people.

Ps. xxx. celebrates the deliverance, and entire dependance on Jehovah; life here is preserved to the Remnant.

Ps. xxxi. turns back into the depths of trouble, when, but for Jehovah, life is despaired of (verse 22) but Jehovah is trusted in. Integrity is pleaded, but the depth of sorrow is entered into, so that *in articulo mortis* Christ could use the words of faith of this Psalm, only saying "Father." The Spirit of God gives the experience of the faithful as the ground of encouragement. Yet compare here the difference of Paul in II. Cor. i.—he, coming after Christ's death, and knowing the power of resurrection, says "I had the sentence of death in myself, that I should not trust in myself but in God who raises the dead: who delivered us" etc. Thus, when despairing of life, it was not counting on Jehovah to spare it in crying to Him, but counting himself already dead, and reckoning on resurrection. We see the difference of the Christian place, but Christ had to go through this first, and hence He could enter into the position itself, and did, which was yet on the other side of the Cross, *i.e.* before passing through it, when man looked at it as coming up to it. Alas! how many souls rest there! Indeed He alone, of course, fully went through it, though others may pass through the shadow of it.

We now come to another, and all important, turning point of the condition of the living man looking for deliverance—Ps. xxxii.—the blessing of the forgiven man, of the one who has opened his heart fully before Jehovah—made his full confession—no self-justifying—no silence which made his bones wax old. All was brought out—Jehovah's only

object was to bring to integrity of heart, and truth ; when this is wrought in confession, all is forgiven. The ground has been fully laid in Christ, Ps. xxii. Then God guides in the way. Hence, because of this mercy and forgiveness, the godly come in an acceptable time—they are preserved in the great waterfloods—only they should not be like horse and mule, to be forced and held from falling. *In fine*, mercy shall compass the righteous. This Psalm is a turning point of the state of the Remnant. It is furnished here to them, not that they may have all reached it, but to shew them the path, and produce the confession. It forms the very ground on which they can go on in integrity—where sin is, confession must be, to have integrity ; but where forgiveness is, confession cannot be but for judgment. Hence all hangs here on this, as to the state of the soul.

Ps. xxxiii. takes it up in joy, and celebrates Jehovah, and unfolds His character in favour of the righteous Remnant.

Ps. xxxiv. in a softened and more confiding spirit, seeing that Christ had been heard, will bless at all times, even though in sorrow ; verse 20 has had aliteral fulfilment in Christ. It must be remembered that all these sentiments are Divinely furnished here to the Remnant—the sense in which individuals may use them is another question.

Ps. xxxv. Here we have full and true sense of the power, and wickedness of evil, and he looks for judgment against the oppressive wicked. Here Christ enters into all, with sympathy with the Remnant—these are looked at, and even tested by their sympathy with Him. Christ pleads in Spirit for judgment, which will be the deliverance of the Remnant ; one of these would easily see that Another than himself pleaded, but that it was his own deliverance that

was the result of its being heard. This Psalm takes up the ways of the wicked.

Ps. xxxvi. here we have the extent and character of it, in contrast with the righteous. "No fear of God" was the secret of the wicked's ways—nothing could be hoped for. But this cast on Jehovah Himself—there, there was no end to mercy, no limit to power. Sweet surely it is, to trust in Him!

Ps. xxxvii. takes the character of an exhortation for these times, as indeed for all. It shows the just path of the righteous in the day of trial. What is to stay his heart in passing through it? Nothing can be more distinct than the promises of the land to the faithful Remnant, on the cutting off of the wicked, in this Psalm; it shows, most distinctly, what the proper application of these Psalms is to the Remnant in the latter day.

In Ps. xxxviii., the question of God's anger coming on the Remnant for the sins of the people is brought in, when they are in the depth of their distress. Still the hope of faith is in God—confessing the sin and bowed down with it, but therefore appealing to God as the only resource; on Christ this burden did come for the nation's sins.

In Ps. xxxix., he is nearer God—quieter—and sees the sorrow, and consuming that is upon him, as God's hand, but in chastening. All man, and the world is vanity.

Ps. xl. Christ here celebrates His own deliverance—but in connection with Israel and the earth—"Praise be to our God." He had been faithful in testifying what God was in the midst of Israel—He desires their blessing, Himself poor and needy—He has indeed taken the iniquities of all the Remnant on Himself, and calls them His, and appeals,

in the trial that then comes on Him, against His bitter enemies. The application of this Psalm to the incarnation is known, but it is in connection with Israel, and He appeals to God's righteousness to show mercy, and deliver on the ground of His faithfulness. It is after this faithfulness that He speaks of the iniquities taking hold on Him. He looks, through it all, to the driving back of the wicked, and blessing of the just Remnant who look to Jehovah.

Ps. xli. I have no doubt that in this Psalm also Christ speaks. He is above all the poor whom one is blessed in considering. He applies it in the Gospels, we know, to the poor of the flock also. Of course He considered them, but He was the poor One above all—the heartlessness of all against Him, even His familiar friend, is brought out. In both He waits for the Lord. These two Psalms, closing the Book, show Christ entering into the Remnant's sorrow, perfect in His ways, and then coming under iniquity, though it is for the people and their blessing on earth here, but He had a body prepared to come and take their sorrows, and *in fine* their sins. He is in the midst of the wicked in Israel, but righteous there, and the desire of the Remnant is, not to be drawn away with them. This is His whole connection with the people, and in Jerusalem.

The second Book has a different character—Christ is seen outside the nation, and the Gentiles are there, in evil power, mocking at Jehovah's relationship with the Jews, and their hoped for protection. I suspect that the occasion was much as Absolam and Adonijah. But then necessarily Christ, risen and ascended, because the deliverance by judgment in power, makes part of the whole scene, not merely an appeal to come in as the only hope. It begins

with the outcast Remnant, the evil being in power, but the throne is to be set up by judgment.

The fact of the ungodly Gentile power having cast Him out is brought distinctly out as a basis in Ps. xlii.

In Ps. xliii. the state of the Jews themselves is declared. This lays the ground of the whole. Remark that there is more confidence, more simple, holy desires here than before. The extreme of evil, in separating the Remnant from itself, has freed it from the distressing effect of the presence of evil, and they can look straight to God in desire, without the intervening cloud of what man is, around. In Christ this evil only proved the more His patience, but the difference of position remains true, and how true it is even for us, though the process may be painful. The sorrow connected with it is expressed by the Remnant in Ps. xlv., such was their condition, cast out—as regards this world, it is ours, with Christ as a starting point, see verse 22, and Paul's application of it. Then the result of the intervention of Messiah in judgment is stated in Ps. xlv.

In Ps. xlvi., God is then found to be with them—the Remnant are the people.

In Ps. xlvii., Jehovah takes His place in and over the earth.

In Ps. xlviii., Glory is established in Zion—what they had heard (xlv.), they have now seen. This closes the historical presentation of this period. Ps. xlix. is the moral commentary on it all.

In Ps. l. we have the judgment on Israel for their moral condition.

Ps. li. is their confession of Christ's death—for return to God, the old sacrifices are useless.

Pss. lii—liv. are the spiritual judgment of the situation, when evil is there. In lii., the strength of man is judged; in liii., the state of Israel as apostate from God; liv., the source of the believer's hope.

Having the whole scene before us, in the Psalms which follow, the feelings of the Remnant, and how Christ takes His place in the midst of this scene, are unfolded, resulting, when the old age of Israel (David) seemed to make hope pass away through the last evils, in the setting up the throne of Solomon—of the son of David in peace and in glory.

Remark how, in lxiii., God Himself becomes the object of the soul by its being thus cast out.

Pss. lxv.—lxvii. give the feelings, not as under the evil, as the previous ones, but the hope, anticipation, and celebration of the deliverance. The former will be the comfort—these the encouragement of the Remnant in the latter day.

Pss. lxviii., lxix., evidently bring out the great foundation, both of the glorious deliverance, and cruel sorrows of Israel, leading, on God's part, to the former in the exaltation and sufferings of Christ.

Pss. lxvi., lxvii. having spoken of the restoration of Israel by judgment, and then the outgoing of the blessing to the nations, on the establishment of it in Zion, Ps. lxviii., in a very remarkable manner, shews how the heavenly exaltation of Christ is the cause and way of it; but it is the blessing, at the same time, of Israel's God of old. The Psalm begins with the words with which the camp of Israel anciently set forward, God going at the head of His people. It was His journey, as with Amalek His war—hence the

wicked perish before Him, and the captives are delivered, and the righteous rejoice—He blesses the solitary and multiplies them. This is then directly referred to what God was in the desert. The pride of the Gentiles, “ye high hills,” is apostrophised, the angelic glory displayed—Jehovah among them—but, how this? He has gone up on high! Here we find at once Christ exalted as Man, though He be the same Jehovah. But this is not all—He has led captive the power of the enemy who ruined all—conferred blessing, and as Man, and in His human nature, He has received gifts—even for rebellious Israel, that Jehovah Elohim might dwell among them. This restores Jehovah to Israel, *i.e.* He can bless, and dwell among them, or indeed Israel to Jehovah. This is the result then celebrated, and which the earth is called to own. The Strength of Israel is in the clouds, but it is the Jehovah who rode in the heavens of old.

The whole of Ps. lxi. shews the righteous One in presence of human evil and wrong. The position contemplated is, Israel under the rebuke of God. They are driven out, and the enemy triumphs at Jerusalem, yet the righteous had their sorrows, as being Israel at heart. The moral position is the one we have always seen of the Remnant—confession of sin, and assertion of integrity at the same time; into this Christ surely entered as bearing their sorrows, and so far can speak of their sins, but the position is that of the Remnant. On the other hand, the expressions of integrity and sorrow, though general, have found their fullest, and in some parts literal, accomplishment in Christ, for He entered, in the most perfect way, into the sorrows of the Remnant, whether as walking amongst the people as

He long did, or cast out as He was at the close ; and hence, from His last journey, when He walked no more openly among them, takes up the sorrows of the cast out state. This went on to the close of all, but is not Atonement nor divine wrath, but sorrow in which He takes part—verse 26 is not, I am well assured, Atonement but chastisement on Israel, governmental punishment in which Israel will be in the latter day, as we have seen in Pss. xx., xxi. (compared with Ps. xxii.) It is not grace, but judgment demanded. God had smitten Israel—the wicked triumph over him ; Christ in grace enters into this place, and they triumph over him. But it is the people's wrong which is the great subject here, leading to the exaltation of Ps. lxviii.

The Atonement on the Cross brings grace—the blood speaks better things than that of Abel, while, in government, it is on the Jews and on their children ; we must always make this distinction. Yet Christ's entering into their sorrows (expiation being made) is the cause and way of their deliverance, through His exaltation as the Poor among the people, see here verse 32 ; so also Ps. xxxiv., 6 ; compare Peter's preaching to Israel, Acts iii.—with Christ's intercession, “ they know not what they do.”

It would be impossible to maintain confidence with the consciousness of sin, if the Lord had not afforded these Psalms. The Remnant, by the same action of the Spirit, enter into the sorrow come on Israel for their sins, and own their desert of God's chastisement—and there is so far the *εὐλάβεια* (fearing, godly fear), Heb. v., 7 and xii., 28, and which Christ was heard in—and have the consciousness of their integrity, and the earnest desire to keep God's law, and to glorify Him. The more faithful they are, the more

opposition they find from men, the more consequently they feel the awful state of the people, and feel it as theirs for they are of the people. So Christ, perfect in His integrity, takes in grace this place of distress for the people's sin. This Psalm is a striking example. It is the voice of Israel—Christ entering into it—David no doubt as instrument, but attuning the melody for the Remnant, which Christ alone could sing in its perfectness, and which He could, because He atoned for the wickedness for them, and between them and God, and had no association with it in His own Person or individual place. The following Psalms bring out Israel in this condition of sorrow at the close of their history. The glory of Messiah's reign in Psalm lxxii. is evident.

Ps. lxix. however brings out another element—that though there is perfect sympathy and entering into the condition, yet He takes it on His heart alone. He takes the sorrow on Himself—no one enters into His feelings about it, though He for all. This is the true spirit of grace—to bear alone for others what others do not even know we are bearing, for their good—the credit of it all with God alone; see verses 4 and 5.

I think we may easily see when the Lord entered into the present realization of His position as rejected—no doubt He really always was. This, as a great truth morally, John begins with, but we read, "From that time Jesus began to teach His disciples, the Son of man must suffer many things, and be rejected of this generation" etc. He then began to tell them what He surely knew, but He lived, so to speak, at first, in the presentation of Himself to Israel, saying "Blessed are the eyes" etc. Luke x., 23, 24, at the

close in His rejection by Israel He was forced to say "Woe, Woe." The transfiguration was a turning point—it was the new glory in answer to the sufferings. And so the return of the twelve from their mission—He then desired the twelve to say no more that He was the Christ.

However note in all this, though no doubt it included all, yet the suffering is looked at as from "this generation." The Atonement part, therein accomplished, was between Him and God. It required the Holy Ghost to make that clear to the disciples, though indeed He told them it was so. It is well to note this—that the great mass of Christ's sufferings were human sufferings—the perfection of them, but human which try, form, or prove perfectness, but are not in themselves Atonement. This, as we have seen in Ps. xx.—xxii., the Remnant, as such, did not enter into, yet Christ suffered the governmental consequences of sin, and in heart, taking them on His heart for Israel; but here it is suffering with them, *i.e.* as they will suffer—leading their thoughts in this for them. It is only after, when they see Jesus, that they see the real atoning power of His work. "They look on Him whom they pierced"—till then they cried to Jehovah under the pressure of governmental discipline of sin, suffering at the same time because of their integrity. It is this place that the Lord constantly takes in the Psalms—identifying Himself perfectly with Israel, *i.e.* the godly Remnant. His Atonement, as we have said, must be between Him and God alone—hence we have so seen it in Ps. xxii., where He speaks Himself, and the result is all grace, not merely governmental. Here the indignation and wrath comes in without an atoning character—"In all their affliction He was afflicted, the Angel of

His presence succoured them." Atonement comes by substitution, a different thing from being afflicted in their affliction, and succouring them. So when we read of "rebuking in wrath," "chastening in sore displeasure" we have governmental. The very sense which Christ had of the favour of God, even in connection with His people, made this terrible to Him; hence it runs on even into His death, and the ungodly nation are the instruments of it as well as the heathen—it is in every way His "own familiar friend."

Now the circumstances of Christ's life were so ordered, that they were a personal realization of all this, and here the Psalms become, when the Spirit reaches this point, personally prophetic, but do not leave therefore the position of Israel, because it is "in their affliction" He is afflicted. Atonement is quite another work. Wicked men are the instruments of the former sufferings, yet, in the way of government, they are wrath and indignation from God, or may be for me—I may suffer for righteousness. This we find at the beginning of Christ's life, independent of chastening on Israel, but into this Christ entered in Spirit, because He identified Himself with Israel. He came, apart from the sin, as a "Holy thing" born, and as holy was capable, in love and grace, to enter into it in the power of that love and grace, but then He came as a Man so as to feel it Himself, but with the Remnant who felt the sorrow of it, and owned the cause—the sins of Israel; for the confession of sin is the spirit of righteousness. We have already seen this displayed in John's baptism, to which Christ thus came as a witness that it did not concern him, but that He fulfilled righteousness in coming to it. This gives its full character to this position.

Hence there are three characters of suffering—for righteousness, from man—chastening where every human sorrow can find its place as an instrument, and when faithful zeal for God therefore brings the Remnant into the sense of the condition of Israel, makes the sin and sorrow sensible—and thirdly, suffering for sin—Atonement—in which the human malice had so far a place that it was complete—having no resource but in God, which brought up the soul to the consciousness that it was forsaken, then the just wrath of God against sin as such having to be borne; but here Christ was alone, and got outwardly into this loneliness, because none could pursue the path of faithfulness, in sorrow, up to the point where this was met. “They all forsook Him and fled”—He “looked for some to take pity, but there were none;” it was denial, or betrayal if it went further. Thus these two characters of suffering run into one another, as wrath against sin—governmental, or other, is always against sin—but they are essentially, and completely, and most importantly distinct. Substitution comes in here, not sympathy, and suffering with, in grace, but suffering for. The latter is solely Divine work. In the former we can have part, and, on the other hand, suffering under it for our good. This Psalm does not rise up into Atonement, but into the circumstances of it.

Indeed this is one of those Psalms which show how impossible it is to separate the Jewish Remnant of the latter day and Christ Himself, and how, besides Atonement, He has given a ground for hope to them in their sorrows, by passing through and out of them (though for us, this is more by death in His case) yet out of them, being “heard in that He feared.”

First in verse 26 we read, "They persecute Him whom Thou hast smitten, and they talk to the grief of those whom Thou hast wounded." Next, "God will save Zion, and will build the cities of Judah," so that it looks directly to the deliverance of the latter days. Yet it speaks of the death of Christ, as is clear—yet it speaks not of God's judgment against sin, as Divine wrath. It looks for deliverance from death as the Remnant will do, see verse 31, verse 32 also. He is coming to the verge of, and into that which was bringing death upon Him—on man's part, the human circumstances of it. When He refers to life, it was zeal for God (verse 9) and suffering the reproaches which fell on God, and sorrow for man's state, which brought mockery. Christ enters into all the governmental chastisement of man for sin, and in which Israel will be, *i.e.*, the Remnant, and while, looking at it as coming from God's hand, He had got into this, His life was suffering for God's name's sake; and He is coming into this dark place as Israel will in the last day; but this is still from man's hand, and God is appealed to to save Him from death. It was not at all His forsaking—He looks to be delivered, and so will praise. His having separated from the wickedness of Israel has brought Him into deep waters, and He does so because He feels that wickedness, and owns it in view of God's government, verse 5.

But His cry was in the "acceptable time"—His adversaries are all before God—He looks to Him not to hide His face. The adding of "Those whom 'Thou hast wounded,'" makes it evident that it is not Divine wrath, as borne vicariously, but the sorrows which Israel will bear, viewed as faithful and yet under the rod. It is chap. l.,

not liii. of Isaiah. He interprets what He suffers from man as the rod of God, and so as to Israel it was. So, according to Ps. xciv., 12, 13, when the hour of Satan's power came, the Lord entered into this. He must take His place here. It was the cup His Father was giving Him to drink—He takes it from none—He takes all this smiting of people, and enemies, as Jehovah's. He was taking this place for the sins of Israel, and they exult over Him. It is not the cup, but He has taken the place of drinking it, and they rejoice to profit by His bowing His head to it (they seeing but the outside—that He was no longer preserved) to heap every injury upon Him. This is what the Lord feels in this Psalm. But this is entirely a different thing from Divine wrath against sin—Ps. xciv., could not apply to that, and say "Blessed." Hence, as we have seen elsewhere, He looks for judgment as the consequence of it.

It has been remarked to me, and I believe it is true, that there is never in the Psalms any sentiment such as is expressed in the Lord's words, "Father forgive them, for they know not what they do." The first word of the sentence would perhaps explain it. It is not a title of the Psalms, and Christ was there consequently in His own relation of grace. This opens a wide field of instruction.

Note also Ps. xciv., 12, where we have the view which faith takes of the class of trials through which the residue pass at the close, as suffering from the wicked, yet because of their own wickedness, yet at the same time upright in heart. They are chastened, and instructed out of the law. He is suffering under the triumph of the wicked, but looks through this as God's hand and chastening. Into this

Christ fully entered in Gethsemane, and all His last sorrows, though there was much more there. And we learn there what His entering in was. The wicked did outwardly triumph over Him—they said “Aha! Aha! So would we have it.” He trusted in God—perfect in integrity to God meanwhile—so that the reproaches of them that reproached Elohim fell upon Him. Yet for that reason, suffering in the midst of the wicked, yet entering into the sorrow of the place in which Israel was, because of their sins. Only Christ entered voluntarily, in love, into this place; and all that the sorrow effected, while yet “He learned obedience by the things which He suffered,” was to bring out His perfectness. Yet He did get there “the tongue of the learned,” having His “ear wakened morning by morning.” Israel must go through this to be purified and taught—Christ glorified God in it. Still He went through the sorrow—His voluntariness, and obedience in it, set Him at the head of the people. Ps. xciv. is faith’s view of the position, not sorrow, and distress’s cry under it.

But I return. The Third Book of the Psalms is the unfolding, for faith, of the whole state of Israel in the latter day. I say “Israel,” because here the people, as a whole, are looked at as historically viewed before God, the result in deliverance being brought out. Ps. lxxiii. states, as it were, the whole case—the condition for faith of the people in the latter day. “The Sanctuary of God” explains the whole case to the heart. The enemy enters destroyingly into the very Sanctuary—terrible thought for those that loved Israel, and trusted Jehovah, yet disowned, Ps. lxxiv. But then, Ps. lxxv., God is the Judge, and the

horns of the wicked will be cut off. And this will take place (Ps. lxxvi.) in Judah—Israel—Salem—Zion; there God will make Himself known.

Ps. lxxvii., if the heart of the poor believer thought they were forgotten for ever, this was his own infirmity—he should turn to the past days of the Lord. But, Ps. lxxviii., there had indeed been ways, in judgment, to maintain His truth and righteousness amongst the people; they had wholly failed in this, and God had raised up David in sovereign grace. The series of Psalms then returns to the sorrows of the time. Ps. lxxiv. seems more the enemies in the land—Ps. lxxix. is now the outward open attack of the heathen who have taken Jerusalem, but the deliverance of God would bring praise forth in the people.

Ps. lxxx., God, as known in His throne on the ark of the Covenant, behind the cherubim, is entreated to visit the vine He had planted, but which is now torn down, rooted up. In this, the “Son of Man,” “the Man of God’s right hand” is looked for. This is a very remarkable passage. Thus they look to be turned again, and God’s face to shine upon them.

In Ps. lxxxi., the new moon of Israel has appeared, but then God shews He has dealt with them according to His own character. They had only to open their mouth wide and He would have filled it. Had they hearkened, they would have been always blest, but that they had not done. God only mourned over the sorrow they had brought upon themselves.

Now He stands, Ps. lxxxii., among the mighty, and judges among the judges, and faith can say, “Arise, O God, judge the earth: for Thou shalt inherit all nations.”

Next, in Ps. lxxxiii., the final confederacy of external enemies of the neighbourhood of the latter day—by their destruction Jehovah is known as “Most High over all the earth;” Asshur is there.

In Ps. lxxxiv., they can go up to Jerusalem, and find their joy in the temple of the Lord, as a sparrow to the nest.

In Ps. lxxxv., Israel is brought back, but they have much yet to seek from the Lord. But at least the perfect ground of reconciliation and blessing is laid—“Mercy and truth are met together”—God’s grace can fulfil the promises—truth springs out of the earth, for there they are filled, but not in connection with the law or human righteousness. This looks down from heaven—blessing is in Israel, guided in their steps by the Lord.

In Ps. lxxxvi. we have the poor in spirit looking to the Lord.

In Ps. lxxxvii. Zion, fully owned by the Lord, is distinguished, in presence of the cities of all worldly greatness, by the registry as her born-citizen of the righteous Man there. It is the place of glory and blessing.

In Pss. lxxxviii., lxxxix. we have Israel’s governmental state under law, and, as to the promise, in David. Wrath is felt (lxxxviii.) according to the position of Israel (God full of mercy, and yet not holding the guilty for innocent) as placed under the mediation of Moses, after the golden calf but under law. In the end mercy and truth will meet, we have seen, and righteousness look down from heaven. Under the effect of wrath, as under God’s government (for it is not a question of personal salvation) Israel finds itself, and justly, at the close. This the Remnant feel, and this Christ

entered into fully in Spirit. The sentiment of this, His Spirit here expresses for Israel. It is, I repeat, the governmental condition of Israel under the law.

Then Ps. lxxxix. gives us the mercies and faithfulness of Jehovah in connection with the promise made to David, and David's Son, to David's throne, to be chastened if needed and not forsaken. But now it was overthrown and laid waste. Verse 19 points out, in perspective, Christ—read "Of Thy Holy One" (*chesed*) He who resumes in His own Person the mercies (*chasdim*) of verse 1. Under law there was no hope, but here there was an assured promise, though all was, at the time, laid low, but it was just this, through grace, which drew out the appeal to promise, see verses 49, 50. Hence mercy and faithfulness are sung of. I apprehend verses 50, 51 are just the voice of the Remnant who cling to the hope of the promise to the throne and Son of David, and bore the reproach which was heaped upon it by all the mighty of the earth. It is needless to say that Christ entered into this, for it was because He went so low, that this reproach came upon those who identified themselves with the hope of the house of David.

We see too, in this Psalm, how He entered into the sorrow of the Remnant, and how they have to feel the sorrow He passed through, only that it rises up sometimes to literal accomplishment in Him. I suppose verses 3, and 4, present that to which the Lord was to be faithful; verse 5 brings in the heavens as interested in, and praising Jehovah for His works for Israel down here, and so it will be.

The fourth Book of Psalms xc.—cvi. does not call for very much remark, because the contents have been noticed

elsewhere already, and the unity and order result so evidently from the contents, that a more particular examination of them is hardly necessary. I only notice, generally, the order, to complete the survey of the whole.

In Ps. xc., Jehovah has been the refuge of Israel at all times, and Israel now looks, at the close, for His work to appear, and His beauty to be upon them, and the works of their hands to be established. Man's days pass away—they look then for the speedy intervention of the Lord. Such is the preface. The whole Book, as heretofore noticed, is the bringing in the First begotten into the world.

In Ps. xci. Christ takes His place in Israel in this way. The "Most High" and "Almighty" are the two names of God; the first, millennial glory in connection with Melchisedek—the second, of connection with Abraham, and Almighty power to protect, and fulfil, and secure. He who had the secret of the former would enjoy the benefit of the latter, whose was the secret place of that Most High before His manifestation as such, so that all that God was for Abraham should be accomplished. Messiah says: "I will take Jehovah, *i.e.* Israel's God, "for my refuge and my fortress: my God." This was the secret. In verse 9 the Remnant celebrate this. In verse 14, Jehovah puts His seal to it.

In Ps. xcii. the contrast of the apparently triumphant wicked and the righteous, when Jehovah comes in, is declared.

Ps. xciii. celebrates the Lord's reign after the raging of the floods, and then, as we have seen, the progress of the First begotten, who is Jehovah, upon the cry of the people to Him to whom "vengeance belongeth" till, judgment accomplished, He sits between the cherubim, and the

nations are summoned to come up and adore, Pss. xciv.—ci.

In Pss. ci. and cii. we have Christ's place in connection with Israel—ci., taking the government, and cii., how it was possible ; though once cut off in the midst of His days, He could—He was the Eternal Jehovah. In all this Book this point is signally brought out—the Son of man, but the Ancient of days, comes.

Ps. ciii. is the application of Divine mercy in Christ to Israel. In Ps. ci., remark, He celebrates not simply needed grace and mercy as in Ps. lxxxix., but mercy and judgment, which are just that on which Israel's blessing is built, though mercy be the source of all.

Pss. civ., cv., give the blessing of Creation and Israel, through God's ways as good.

Ps. cvi. brings out the waywardness of Israel, and the repeated, and even aggravated forgetfulness, and rebellion which had brought all their misery upon them. Yet He remembered them when He heard their cry, remembered His covenant, and repented according to the multitude of His mercies, and gave them favour in the sight of those who carried them captive. To this mercy Israel now looks, and blesses Jehovah's name. Thus the whole course of God's ways in connection with Israel, and the bringing in of the Jehovah Messiah into the earth, is remarkably brought out here.

I know not whether I have clearly brought out the early Psalms, in what I have said above. Pss. i.—viii. The godly Remnant among the wicked—the purpose of God as

to Messiah resisted in Israel, and by the world—the condition of the Remnant consequent on this, into which Christ enters in Spirit—His glory as Son of Man.

Pss. ix.—xv. Of these, Pss. ix.—x. give the details in Canaan, Jehovah's land, in the latter day. The feelings of the Remnant, and who shall enter into God's holy hill, when all is not right. Ps. xvi. Christ personally now enters into His own place among the excellent of the earth, and, trusting in Jehovah, treads the path of life, across death, into the fulness of joy in Jehovah's presence.

Ps. xvii. He, and the Remnant with Him in principle, receives the reward of righteousness. Ps. xix. has "God" for Creation, and "Jehovah" for law.

Ps. xvi. evidently begins quite afresh, associating Christ with the Remnant as walking down here; Ps. xviii. gives a larger association with His death, reaching from Egypt to Christ's millennial glory as Son of David.

Ps. xxiii. I do not judge is Christ; only when He put forth His own sheep, He must go before them. It is the effect of Ps. xxii., for the Remnant in faith.

Ps. xxiv. the smitten One of Ps. xxii. comes into Israel (the temple) in glory.

It cannot be too distinctly noted that Pss. i. and ii. are in immediate presence of the day of the Lord, because then righteousness, and the claims of Christ will be made good by governmental judgment. It is a great key to the Psalms. The first coming of Christ was, as regards Israel, a government merely provisional. As the Lord speaks of John the Baptist, so in Matthew x.—the whole present time is unknown to this view—a Christ no longer presented to be King, and a Son of Man suffering (as that provisional

Elias) and not set over all things. Hence it is said in Matthew xxvi., 64, "Henceforth" (*ἀπ' ἄρτι*) "you shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." In Luke, who always looks to present, general, result, it is merely "sitting at the right hand of power," chap. xxiii., 69. It was in either case immediate, (*ἀπο τοῦ νῦν*). But, for the Psalms, "the day of the Lord," as a thing in present prospect, is the great point. Christ's entering into the sorrows, while most gracious, and sweet, and necessary, is a thing by the bye, and done apart, because they would have to go through sorrow. He died also for the nation (the gathering together of the children of God was intermediate) but for that the whole present time has to be passed over. It shall be made available when all Israel shall be saved.

It seems to me with increased evidence that the character of the two first Psalms shows the tone and subject of the whole Book—the government of Jehovah, first morally in respect of the law, and righteousness as contrasted with the ungodly. They that fear Jehovah, and delight in His law are known of God. Judgment is looked for—there the ungodly cannot stand. Here are no excuses of soul as to intermediate trial, but God's government in righteousness, which judgment will show.

The second point, and Psalm, is the Anointed and the decree—authoritative purpose of Jehovah; and here the kings rise up as well as Jewish rulers—take counsel against Jehovah and His Anointed. The pride of pretension in power, and the plotting of their rulers to cast off their restraint—but this is not simply moral government, but the

decree of God setting up His King in Zion—His Son, owned as begotten in time, and this is made good by His executing judgment. They are called to serve Jehovah, and kiss, or do homage to the Son. Both suppose the sure result of Divine judgment, but both suppose the prevalence of evil, and (the latter) opposition to Christ's authority when revealed.

Note that in these two Psalms there is, as yet, no connection between the godly Remnant and the Messiah—no Messiah in Ps. i., no Remnant in Ps. ii.—each subject is distinctly treated of in the respective Psalms. Only the rulers are identified with the *goyim* and the *Leummim*, or rather with the *Malkey-erets* (kings of the earth).

Ps. i. is the judgment of Jehovah in respect of His law—Ps. ii. His decree in respect of His anointed and its effects ; Ps. i. is only Israel—Ps. ii. refers to Gentiles, only identifying Jewish rulers with them.

After these two, in the first instance, we have the godly man pressed by the multitude of enemies, but, in the first instance, of the people. He is identified with the cause of his God—the ten thousands are of the people. They are adversaries ; *oyvim* (enemies) *tsor* (adversary) is used, “oppressors” or “troublers,” first as to the speaker in Ps. iii., and then singularly as to Jehovah, viii., 3 (2). But these seem in the people, the enemy (*o-yev*) would be Satan. I do not see Gentiles, save that we have seen the Jews connected with them, as in Isaiah lxvi. But “enemy” (*o-yev*) is any hostile person.

It seems, I think, plain that Ps. iii. to viii. take up the Jewish part of the question, following Ps. i., but showing, though without any revelation of Divine intervention, the

time when Divine government has not returned to deliver the Remnant in judgment, and passes, as often noticed, to the wider sphere of the Son of Man's glory and title, but expressed by the Remnant's recognition of the exalting Jehovah's name on the earth. Ps. ii. made it impossible for the first to be fulfilled till judgment—a rejected Christ being brought in—rebellion by a confederation of Jews and Gentiles, against Jehovah and His Christ. But then this leaves the Remnant in distress, and these Psalms apply to the godly Jews.

When the ungodly have the upper hand—the godly man, though chosen, has enemies (*oyrim*) and adversaries (*tsor-rim*) but looks for the judgment of Ps. l. But this within; He says in Ps. viii. “thine adversaries” (*tsor-reyka*) to Jehovah—a remarkable expression. Christ, as Christ in Israel, being rejected, is not directly mentioned in them. It is the godly man. But they confirm in the deepest way, in reading them, to my mind, the way in which Christ entered into the godly's sorrows—in which personally, for faith, in the most blessed way He took His place with them, as the Gospels shew Him beginning with the baptism of John. Ps. viii. distinctly brings Him in, but as exalted Son of Man, and, as a result, Jehovah's name having become excellent in all the earth. Ps. ii. is purpose when men are rebelling against it—declares His exaltation over all the earth. In what follows we have victory over the heathen in connection with the land—Ps. viii., though that be accomplished, is above all that. But Pss. ix. and x. take up Ps. ii., and the heathen are dealt with in the land, have perished out of it—and Jehovah takes the name of Most High (*Elion*)—but the wicked also, for wicked Jews and

heathen are associated. Ps. ix. is more the heathen, Ps. x. the evil Jews, but, in both, both are judged and the expectation of the poor is not forgotten. In Ps. x. it is specially the wicked (*ra-sha*).

The spirit of the godly Remnant (Christ being rejected) is evident—confidence in Jehovah—godly fear—evil having the upper hand, looking for judgment—sense of being exposed to Divine displeasure. In Ps. iii., 7 (6) it is “multitude of the people” (*am*), in vii., 8 (7) it is “families of nations” (*l'ummim*) tribes, in 9, (8) it is *am-mim* (peoples) as under God's government in the millennium. Remark also that in Ps. vii. 18, (17) we have Jehovah *Elion* as consequent on judgment, and so in ix., 3, Jehovah addressed as *Elion*. The main point in Ps. ix. and x. is the judgment of the nations in the land, its clearance from them; but we know, from elsewhere, this is where they are to be judged and subjugated, and they are seen here as associated with the wicked, as we have seen everywhere. It is not directly their subjugation to Messiah according to the demand of Ps. ii., that is more Ps. xviii. It is here Israel's deliverance from the heathen, and the wicked, not their submission to Messiah. Jehovah has rebuked them—Jehovah is King—the heathen are perished out of His land. We may know that it is Christ who comes, but it is from other passages.

In the first eight Psalms we have the inner circle—the Divine elements of the whole case—a Divine view of the government of this world, and men in it. A godly Remnant first, with a judgment to come; then Messiah in God's counsels, but rejected of men, but *Adonai* (Lord) at God's right hand, Son of God, Jehovah's King in Zion; let

the Kings of the earth be wise, the nations will be given Him for His inheritance, the earth for His possession. Then the sorrows of the godly, in which, as the rejected One, He takes part, then His place of Son of Man; when Jehovah, as Lord of the Jews, has His name excellent in all the earth, the rejected One takes His place of headship over everything created of Jehovah, in fact by Him as such. Then in Psalm ix., we come to the direct historical dealings down here, in connection with the establishment of this power on earth, "Jehovah is known by the judgment which He executeth"—Ps. x. being the state and cry of the Remnant which brings God's judgment down, God avenges "His own elect which cry day and night unto Him."

Psalms ix., x. having given deliverance and the state of things in the land in the latter day, xi.—xv. give the various feelings of the Remnant as formed by the Spirit, as elsewhere noticed. Pss. xvi., xvii. give the way Christ enters into it in Spirit, and even literally in part. Ps. xviii. is Israel's deliverance by Jehovah, first in Egypt, and then by Messiah at the end, and that in virtue of Christ's entering into their sorrows, and that even unto death.

There is a difference between the Psalms from xi. to xviii., and xxv. to xxxix. The former are more the great principles of the Remnant in the condition of Ps. x. though expressed in the experiences of the Remnant, "In the Lord put I my trust"—"The wicked bend their bow"—"Jehovah tries the righteous"—"The godly man ceaseth"—"How long wilt Thou forget me?"—"The fool hath said in his heart"—"Who shall abide in Thy tabernacle?"—and then Pss. xvi., xvii., the perfection of the Spirit of

Christ, and its result in resurrection and a higher glory. From Ps. xxv. to xxxix., it is more the various exercises of soul connected with their circumstances—what are called “experiences.”

I see this difference in the Psalms after x.—before it, Ps. iii.—vii., the godly man is in the midst of evil, but passing through it in life. There is a moral judgment, and an actual judgment looked for, and there is still exhortation though evil is apparent, and opposition to godliness still holds its way. From Ps. xi., there is, so to speak, only Jehovah—the godly man looked up there, and if Jehovah looked down and found all gone out of the way, the desire is deliverance (Ps. xiv., 7). Still in result two things are brought out—Who shall have a place with God on the earth? (Ps. xv.)—And the resurrection of Him who should be cut off. One who takes His place of delight with the saints, whose goodness does not rise up to Jehovah (a thing, note, monstrous to say, in its full sense, for one to whom it was not natural, though we have to learn it relatively) but who, trusting to Jehovah, finds the path of life into His presence through death and resurrection, which is fulness of joy—literally, as we know, fulfilled in Christ; and secondly, hearing the right, which in the rejected One is deliverance from the man of the world, (which is a condemned one here), and awakening up after Jehovah’s likeness. This is most clear and blessed too, and the placing of it too in the ways of God. We get it in and through Christ, as far as His own can—“at Thy right hand” for instance, is only fully, literally true of Him, though He sits there now for us, and in virtue of what He has done for us, (but of His own Person too), and we are in Him; but in general it is ours

through Him, but it is the highest place of joy for man—a wondrous place, yet there Christ is, as Man, as having finished the work.

Ps. xv., only “abides in the Tabernacle, and in the holy hill.” “Trust in Jehovah” and His being the godly one’s portion (xvi.) characterises all, and righteousness, “loving righteousness and hating iniquity,” for that is God’s character as knowing good and evil, and Christ’s as Man.

Ps. iii.—vii. are more circumstances and purpose, Christ taking the character of Son of man, and moral judgment, looking forward, as I said, to Jehovah’s judgment; xi.—xvii. results, evil and good, being brought out in final definite contrast. In Ps. xvi. His mind rests on Jehovah, and the saints, taking a place as to goodness below, and looking up to One (though Himself such), and with the other in delight—the place of a Man with Jehovah objectively, perfectly His trust, (whatever came) and His delight. Ps. xvii., is relationship with the world and Satan, *i.e.*, perfect righteousness where the power of evil was. But both, as in Christ, are the Christian’s part; for the second, see I. John iv., 19.

How completely Ps. xviii. is David and the seed of David “for evermore,” is evident—sufferings and royal triumph. Its general sense I have noted heretofore. I add here, it completes this early part of the Psalms. It is in Israel, but adds dominion over the heathen, carrying out Ps. ii., and showing the sorrows of Christ. Verse 44 is the contentions of Israel (*am*, people). So that Ps. xvi., xvii., give us Christ personally, xviii. Christ Messianically. Note the “us” in Ps. xvii. 11 is only *kri*.* All the rest of the

* It is “me” in the text, and “us” in the Rabbinical reading (*kri*).

Psalm is "me." I know not why the Magna reads "us" here, and I have not here with me the means of ascertaining.

So that passing backward, we have Ps. xi.—xv., the state of parties, at the end, in the land, ix, x. what passes judicially in the land, iii.—viii., the Remnant as true but living in the midst of the evil, Messiah not being received, and the glory of the Son of Man, and in i., ii. the Remnant, and Jehovah's purposes about Christ in spite of rebellion of people and Gentiles.

The Psalms after xxiv. to xxxix are the exercises and experience of the godly, in every respect, of which the general principles are stated in iii.—vii.

In Ps. xxiv., we have had the result of all, including the position, contrast of godly and wicked, and Christ's own death, besides the testimony of creation, law, and a suffering Messiah, as in xi.—xv.—the contrasted godly and evil man xvi., xvii., xviii., Christ, as we have seen. Then in Pss. xl., xli., the real mystery of Christ's part in it in the counsels of God, and the blessing of Him who understood, as down here, the place of the poor and needy one; that, as we know, closes the Book. After Ps. xxxii., the full, characteristic results are more brought out. In Pss. xlii. and xliii., we find the godly cast out—the latter one specially referring to ungodly Israel—for the former, compare Joel ii.; then Ps. xliv., the appeal to God on the ground of their integrity—"Jehovah" coming in at the end, *i.e.*, being called upon, as such, to arise; then, Ps. xlv., Messiah is revealed, and judgment goes on to the end of Ps. xlix. Ps. l., begins another subject—the confession of sins and of the death of Christ, and their various exercises, of which more hereafter.

On the coming in of Messiah and judgment of Jehovah, El Elohim summons all the heavens and the earth to judge His people, and then pleads with them on the ground of right and wrong—not looking for sacrifices, but righteousness.

In Ps. li., the godly Remnant speak—own their sinful nature—do not look to sacrifices to remedy their case, but own their bloodguiltiness, their sin as to Christ—acknowledge all their past transgressions, but own their sinful nature and go on to their sin against Christ. They look for cleansing from God in mercy. One thing is clear, though transgressions are owned—inward sin presses on the spirit of the penitent, sin in his own heart as against God; mere Jewish sacrifices could not meet it—it goes far deeper (comp : I. Sam. ii., 25). I doubt *ha-ra* (the evil) is “this evil”—done evil. Hence he is cast on grace. The godly are cast outside, and we have all their thoughts and exercises—their thirsting after God and withal Christ, as ascended on high, to be a blessing to Israel, and His sorrows too. It closes with the Solomon reign.

From Ps. lxxiii. to lxxxix., we have the general condition; and relationship of Israel with God; Jehovah is not addressed as the object of the Psalm until lxxxiv., and Christ is not directly brought in. We are in Israel; only in the last we have the promise to the family of David, whose throne is now cast down.

But then from Ps. xc., we have Jehovah's interference prophetically brought in, and in this way—in xc. faith recognizes Jehovah as the refuge and dwelling place of Israel in all generations—in xci., Messiah, or the man of faith recognizes Israel's God, Jehovah, as the Most High,

God over all—and is owned; xcii., Jehovah's, the Most High's work is owned as delivering and making glad the righteous, and though by the man of faith, by Messiah as such. Then Pss. xciii.—c., the "Jehovah" comes and takes His place in power, *i.e.* Christ, and reigns, as we have often seen. In Pss. ci., cii., we return personally to Messiah, prophetically again, as come in the flesh—ci., how He will rule His house and kingdom—a kind of sermon on the Mount. Ps. cii., His utter rejection as alone in Israel when faithful. How then, in the latter days when Jehovah restored Zion, could He have a part, having been cut off? He was the Jehovah, and the same yesterday, to-day and for ever! Ps. ciii. is consequent blessing upon forgiven Israel (see the paralytic in the Gospel). Pss. civ., cv., the blessing of Creation and of His people—Ps. cvi. pleads mercy, and walking in uprightness, confesses sin, judgment but mercy in it, and looks for full deliverance.

This gives, I think, a distinct character to the two first Books, which are more Christ personally amongst the Jews, and all the three last more national and historical, and so Ps. lxxii. closes with the Solomon reign. Hence, up to that, it is more personal to Christ, only He is recognized as the same in Ps. cii. From Ps. cvii. onwards, it is the bringing back of Israel with all the various exercises connected with it, and so returns back to their history with God, their unfaithfulness—God's taking up the land—the apostate rejection of Christ (Judas)—His session at God's right hand till He had His people of free-will in the day of His power. From this, onwards, we get "Jehovah," His ways, character, trustworthiness, dealings. But the Book begins with this, Jehovah whose mercy endures for ever, having brought

back His people, though to various exercises of heart before final Hallelujahs could be sung—and then, while faith declares what He is, and what they are and have been, these are what are recounted here.

In Ps. cxix., we have the law written in the heart of the once straying sheep. Full integrity in that, yet impossibility to stand in God's presence or escape Him is owned, but, as created by Him, the soul looks to be searched out (Ps. cxxxix.).

In Ps. cxviii., the principle of God's dealings is fully stated, leading to Hosanna "Save I pray Thee," and the answer to it quoted, as that which referred to the last days, by the Lord (Math. xxi.) as is the rejected stone (verse 22) in His discussion with the Scribes at the same time. Both external, historical dealings, and internal state are found here, and not confounded. The Pss. cxxxv.—cxxxviii. are ways and dealings—Ps. cxxxix., responsibility and God's work are contrasted—Pss. cxl.—cxliv. are an appeal. Then laudatory celebration of God's character, and anticipation of millennial blessings—but, unless in Ps. lxxii., closing the first two Books, no description of it.

From Ps. cxi. to cxviii. is anticipative confidence in Jehovah—what He is for Israel—referring in Ps. cxiv., beautifully, back to Israel's going out of Egypt. In all, Israel and the heathen are here, though in the faithful Remnant, not the Jews and Christ, save as necessarily coming as Jehovah to deliver.

In considering Books I. and II. of the Psalms, it is well to take in John xi. 53, 54. In the first Book, after the laying down the ground in Psalms i. to viii., and the

general state of feeling in the residue founded on ix., and x., on to xvii., after the testimonies and death of the Lord, there is infinitely more development of exercise of soul, beginning with the first confession of sin in Psalm xxv.

The two first Psalms are, as it were, introductory—Ps. i. of the great general truths, Ps. ii. of the circumstances in which, according to the ordained glory of Christ, they are brought out to light. Yet Christ in the midst of the Jews is, in the first, the matter of it. The first is His characteristics, the second is His power as set by the Father, King ; and so the circumstances of the Psalms suitably.

The two first Psalms give thus very distinctly the great points of the whole Book. The godly man, and the title of Christ, but the former along with ungodliness, and the latter resisted, and then, in the rest, the consequences of power not being put forth to secure their position. Hence the sorrows and heart exercise of the godly meek in the midst of the evil, looking to the Lord and the ruin of the throne, though less frequent, and from time to time the position of Christ Himself, who must have entered into the sorrow and made Atonement too, in order that there might be either hope or deliverance, but not the knowledge of it before deliverance. The Spirit of Christ enters into it all through, as leading the exercises of the godly—the Spring of them ; but then in a Jewish way, looking for the destruction of enemies for deliverance, and the hope founded on the Spirit's work, leading to promises and assured blessings to Israel, for which Jehovah was trusted, though all seemed against—not a known Atonement giving peace with God in heaven, as risen, in the Sanctuary. Atonement must be the basis of blessing, but besides that, there is

position, ours is in Christ in heavenly places ; Christ's on earth was the perfect pattern of theirs. Only this involved material differences, as known union by the Holy Ghost.

To the end of the Psalm viii. it gives an idea of this ; the five following, (*i.e.* iii. to vii.) giving the moral condition of the Remnant, power not having yet come in ; and Psalm viii. giving the larger extent of Son of Man glory, consequent on Messiah's rejection—these, and also the election of Zion, which is material in the historical course of dealings, for Zion is the holy hill. Hence David so importantly brings out all the course of them ; he was the godly man and rejected king, though anointed in the midst of the ungodly, and in a certain sense, subdued the heathen, when delivered from the strivings of the people. (Compare Isaiah l., noting the end, and then li. and lii.)

It is clear that the first Psalm brings in an entirely new element into the Jewish question, namely the distinction of the godly man within the people, and that distinction made good in the judgment, in contrast with the national government as a whole. Note also the beginning of Isaiah xlix., and the already noted use of "servant" there.

In the first and second Psalms we have nothing of the Son of David. No doubt David was anointed and Solomon his son, but Christ is not prophetically presented, in this leading introductory part, as the Son of God, and this, in a measure Nathanael's, and fully Peter's confession.

This throws great light on what passed in the Gospels. The Son of Man of Psalm viii. is added there, but, though He were Son of David, that is not the subject brought forward in the Gospel, at any rate till the blind man of Jericho. You have in Luke, where He is specially Son of

Man in grace, the Jewish character in full, and exclusively for them, as they thus were in the two first chapters—as the song of the Angels, Son of David according to the flesh, and according to promise. But the general history of all the Gospels is what He personally was—the Son of God according to the Spirit of holiness, to be discerned by faith. And personally coming according to the Word, and fulfilling these Psalms, Christ was necessarily this—the expression of it even when it did not, as in John, go farther.

Note, the first two Psalms are God's mind and consequently the result "the end of the Lord;" Psalm iii. etc. is the experience of the godly man. These two introductory Psalms are of the greatest importance in this respect. And note, in these Psalms there is no experience nor sentiment of any kind; they hold a distinct place of revelation and exhortation—an introduction quite distinct from what follows. The Holy Ghost Himself tells us what the mind of the Lord is. Nor, in any case, is there a Psalm of the Son of David, not even Psalm lxxii., that is prophetic of his time; we find the same elsewhere as in Psalm cxlv., but not the experience of the time expressed by one in it.

We first get the great general effect of God's government when the two, godly and ungodly, are in the earth, and that of course among Jews—His delight is in the law of Jehovah. The ungodly are not so, but when looked at, (as applied in fact) it contemplates the judgment, *i.e.* the close there is a judgment on the earth—they cannot stand in it; there will be, in result, a congregation of the righteous—they are not found there. In a word, in application it is the closing history of God's dealings with the Jews.

The principles of God's government are first stated, but they are never made good as against the wicked till

judgment be executed ; hence the application to the latter days. The second Psalm brings this out more fully, because the Christ, the Anointed is brought in. Here all is definitely at the close, and the kings of the earth and the rulers rise up against Jehovah, and against His Anointed, to hinder His exercising His authority on the earth ; but, as in heaven, He mocks their efforts, and He will speak to them in His wrath, and vex them in His sore displeasure. In spite of this raging He sets His King in Zion. It is not merely a judgment of right and wrong, godly and ungodly, but the establishing the authority of a Person in Zion. But the Psalm then goes back to Christ's birth upon the earth—He is the begotten Son there of Jehovah, who makes the decree—not only will He sit in Zion King, but the heathen are called upon to submit, for He is about, as placed there, to smite the kings of the earth, and take in possession its uttermost parts.

Thus in fact these two Psalms place us, at the close, in presence of the judgment. This is of all importance in understanding the Psalms ; we are with the godly Remnant in the latter day, owning the law first of all—then in presence of the purpose of God to put Him, who has been born His Son on the earth, in possession of Messiah's place and Messiah's power and rights. It explains, too, much in the Gospels, and especially in Matthew, "Till the Son of Man come" says the Lord, yet He was there—"Elias cometh," but in spirit he had been there. Christ had entered into the position and sorrow of the godly Remnant, and made that Atonement too which enables the Remnant to go through the sorrow and be accepted, though it is only at the close of it they learn its value.

There are only two subjects objectively put before us—the godly man under the government of God, the ungodly being rejected—and the establishment of the Anointed in power in Zion in spite of and over all. If Messiah takes a part in grace with the godly, and that *de facto* they go through the trial, that is a matter of experience—the revealed place is favour to godliness, and final full victory. Christ is in the world—the begotten Son of God.

The heavenly position of Christ is not the subject here, but Jehovah and the Anointed, and His being set King in Zion. But I cannot doubt that verses 4 and 5 present us Christ Himself in heaven ; verses 6 and 7 declare, as a new matter, Jehovah's purpose, and the human birth of Christ upon earth, but as characterising the Anointed set as King in Zion. But this Son is Jehovah in whom men have to trust—and there is a curse on those who trust in mere man ; the Son will be angry, and execute the wrath of verse 5.

Hence the subject of the Psalms is the latter days, but, in as much as “in all their afflictions He was afflicted,” and in the latter days He is coming from heaven in wrath, He has come and entered into all their sorrows as born of God in the earth, as “this day begotten”—as Son, but learning obedience by the things which He suffered ; but this from man, compare Isaiah l.

Although directly applicable doubtless to David, Psalms iii. and iv. seem to me to be more directly applicable to Christ. Psalms v. and vi. more directly to the Remnant, even as to these they are deprecatory, chastening in displeasure. It is only in Psalm xxv. that sins are acknowledged. In Psalm xvi. Christ formally takes His place with the godly Remnant. In Psalms iii. and iv., viewed as applicable

to Messiah, they are in the full consciousness of His glory and title. The godly man is set apart for Jehovah. These two Psalms are surely the state of the people in the latter day, but Messiah enters into it in Spirit so as to associate His title and confidence with them, just as David might for Israel, compare iii., 8. They cannot be separated from Him, nor will He from them. The body of the people are against the godly man—but he is set apart for God.

In Psalm iii., verse 7, Messiah and the godly are all looked at as having a common interest, the ungodly being busy and in power—Messiah in title of power, but the ungodly as yet rejecting His title, and the Remnant oppressed and suffering. In Psalm viii. He is recognized as Son of Man, and gone up on high and set over all things. This is quite a new place and character of Christ, not in Psalms i. and ii., nor in any previous Psalms. So we find it brought out in the Gospels.

Thus in Psalms iii. to vii. we have the general principles in which Messiah necessarily is as taking part with the people—the rejected King's position, and the Remnant's too. After the circumstances are stated in Psalms ix., x., we have the proper condition of the Remnant in their feelings, xi.—xv. In Psalm xvi., as we have said, Christ takes formally His place—there He alone takes His place; in xvii. He associates the Remnant with Himself in what He expresses. In xviii., His suffering is made the centre of Israel's history, from Egypt to His own glorious dominion.

The following Psalms are spoken of elsewhere, in their places.

Psalms i. to viii. offer a partial whole, of exceeding interest to the soul, as regards the Lord Jesus.

The first presents the righteous Man, and the natural result of His righteousness, under the government of God. Christ alone was that righteous Man.

The second gives the title of Christ in the counsels of God, in spite of the raging of kings and rulers, as King in God's hill of Zion, according to the decree which owned Him Son, *i.e.* as born in the earth (or risen), but down here in time. But then we find, instead of that, those increased that trouble Him; and these features of sorrow being gone through, through His identification with the godly Remnant, for they were their sorrows, it follows in these sorrows that, in the exaltation of Jehovah, His place becomes a far larger one—that of the Son of man, Heir of all things put under man by God's counsels, *i.e.* of all things, as shown in Hebrew ii.; compare Ephes. i., and I Cor. xv. The Remnant speak, "O Jehovah, our *Adon*, how excellent is Thy name in all the earth!" But then meanwhile He had set His glory above the heavens—taken babes and sucklings to praise Him to still the enemy, and then comes the exaltation of the Son of man, and His dominion over all, as explained in Heb. ii. (Ephes. i. adds the Church and other points afterwards) and Jehovah great in all the earth. We see this transition, from "Christ" to the "Son of man," throughout Matthew—though also the title "Son of the living God," for the building of the Church; and in Luke ix., He straitly charges them not to say He was the Christ, and turns to His position of Son of man in suffering and glory, insisting on the suffering, as such, from Jews and Gentiles down here—first Jews, as not taking Messiah's place, and then Man—as taking a new place by Himself.

It is interesting also to compare Psalm i., the righteous Man—Ps. ii., consecrated King in Zion, Son of God as on earth, “This day have I begotten Thee”—Ps. viii. Son of man, a far larger place and scene of glory than Messiah who was rejected—Ps. cx., *Adon*, sitting on the right hand of Jehovah, then Melchizedek in Zion—and Ps. cii., the Lord, the Creator, always the same though cut off in the midst of His days. Pss. xx. to xxiv. are more the circumstances in which He was placed, from distress and trials, up to that glory in which He is recognised as Lord of Hosts, the King of glory.

PSALM I.

This Psalm is Christ's separation from the ungodly among the Jews, so the Gentiles are not the prominent objects; in Ps. ii. they are joined. This Psalm therefore is first Christ among the Jews, and secondly Christianity in the world.

The godly Man is isolated, or individualized here; the ungodly looked at in the mass, yet we see it is all of them characteristically, verses 5 and 6.

The Psalm is Jewish blessing in God's righteousness. It also supposes the general influence of the ungodly, and One who has kept aloof from it in the midst of Israel, though there be a general principle. The state of Israel claimed the distinction.

Besides the general truth of the government of God, always essentially the same, we have Jesus, the godly Man,

in this Psalm, and His character, viewed of God, being such ; for He is seen as responsible Man, who therefore takes the law of Jehovah as His guide ; that established—though circumstances may be incomprehensible, the Lord knows and owns His way.

PSALM II.

This Psalm is the controversy in Divine power ; verse 12, is blessing in dependence, to wit, in the Son.

Note that Ps. ii. does not take up the sufferings of Christ in themselves, though we know He suffered—it is the counsel of God in presence of the thoughts of the people and kings to cast His cords away, and Jehovah's counsel stands in power.

—2. The heathen rage, and the kings of the earth.

—4. *Yo-shev bash-sha-ma-yim* (He that dwelleth in the heavens) *Adonai*.

Dark as the way of the righteous may seem, *i.e.* unowned by the world, the Lord owns it ; the wicked have a way of their own—the Lord destroys this. This is all Jewish, with hope however before it. Standing up to judgment when God shall arise to judgment, they will stand up with Him—"Blessed be He." There then comes another question—the heathen, and the anointing, not merely the righteous, for now He is planted in the glory—then the righteous Man, here sitting in heaven.

The Psalmist has the glory of the Lord, His Christ, in His mind, and therefore asks, as from the perception of this,

“Why do the heathen rage, and the peoples imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed.” Note also the wickedness of their will is previously exhibited; compare Ps. cxlix., 7—9. They propose the utter rejection of their authority. Then comes the great truth of the identity of Jesus’ and Jehovah’s power—“He that sitteth in the heavens *Adonai* shall have them in derision.” This last is, I doubt not, Christ in governing power—the revelation of Jehovah in power; compare Ps. cx., 5—the great truth, revealed in the New Testament, of Him, even Jesus, at the right hand of the Majesty on high, the right hand of power. But the time is distinctly descriptive; we have *bash-sha-ma-yim* (in the heavens), and compare this in Revelation. Now although “In the heavens” is a point of faith, in a Jew, specially after the ceasing of manifest presence on the earth, this is brought out here in a special manner; nor am I aware of the expression *yo-shev bash-sha-ma-yim* (He that sitteth in the heavens) elsewhere, save in Ps. cxxiii. the cry of the Remnant for help at this very time when God does this. Verses 4 and 5 are the thoughts and acts of *Adonai*, of God from the heavens. Then compare again, Heb. viii., 1, and Ps. cx., 5, for *yo-shev bash-sha-ma-yim* (He that sitteth in the heavens) and *Adonai* (the Lord) is the great point here; Christianity has revealed it, *i.e.*, how and who.

Then comes the other part of Messiah’s exaltation. The former was moral—this, constituted or rightful glory; He is set King in Zion, the holy mountain. This, I think, is Jehovah’s word concerning Messiah—it is the mountain of God’s holiness, and He is God’s King. He has already

spoken of His heavenly glory as *Adonai*. But "I have anointed my King in Zion, my holy mountain" here is the royalty on earth of Messiah in Zion. But the resurrection must come in, and it must not be supposed that it was without special glory of Person, this royalty in Zion could be, and the decree therefore is declared—Jehovah saith to Jesus "Thou art my Son; this day have I begotten Thee." The Sonship of Jesus, with the Father, is therefore declared and revealed. This is declared in the resurrection, with power, in holiness. So we know now, here is the decree; it is spoken of the Lord, being a Jew, as of Jehovah, but, being to the Son, the Father is revealed. But then follows the inheritance of the heathen, given to Messiah—His request is the plea at once. Blessed is He that asks everything for us! All things are ours, and we Christ's.

Note, Psalms i. and ii. are the thesis about Messiah, and Ps. iii. etc. give the condition of Messiah as bringing out the character of God.

In this Psalm we have then, Jehovah and His Christ—the counsels of Jehovah as to Him. The kings of the earth, and peoples would cast off Their bands, yet *Adonai* speaks in wrath to them. The decree then is declared—Jehovah says to Christ: "Thou art my Son, this day have I begotten Thee." He is set up in this position—the King set up in Zion is first set up as Son. So Acts xiii; in general it is true, but He is actually set in His place on resurrection, but according to the Spirit of holiness—He was Son, Luke i. 35, Rom. i., here below, Acts xiii. It seems to me, in the general sense, Acts iii., 26 and xiii., 33 (take away "again"), though, as to the moment of application, He was risen now, the Psalms in general present either rejection

when manifested according to the Spirit of holiness, or the subsequent presentation of, and insistence upon this claim before the execution of judgment.

The Lord was set up "Son," according to decree—not yet in manifest power—but really such, when born here below; declared such in power, to faith, by resurrection—rejected, but will, in due time, demand the inheritance. The kings of the earth are counselled to submit, and serve the Lord, and to own the Son thus set up by decree. That a certain general blessing would attend this, although I doubt not, yet it is not the subject of the present position, and demand of Jesus to the Father. The Son in this Psalm is manifested, or testified to, as having been raised up by God.

In John xvii. He asks about those who are the Father's, because He is going to the glory which He had with the Father, with whom (chap. x.) He is one before the world was; and all that is the Father's is His, and His the Father's. He has quite done with the world—leaves it as it is, and His disciples in it only that, through grace, it may believe this. But the disciples, and those who believe through their word, are identified with His position in it and the Father, to have His joy perfected in them. He is before the Father, and not set up by the decree—a higher and more glorious place, for it flowed from what He was. And this is what He is always throughout John, and man being a sinner, this is what men reject—Him as entitled by the decree, because He could not but be what He was as manifesting the Father—light and life—and the Son one with Him. This ought to have attracted them, but they saw and hated both Him and His Father. Further, it is

evident that, even in the general sense of owning the Son risen and glorified, Jerusalem, or Zion, should have been the centre. There God will set Him King, though in view of that He may call for the submission of the nations to the Son set up by decree, Jerusalem having rejected the testimony of the risen and exalted Son.

The testimony to the Gentiles took quite a new form in the ministry of Paul, which, not as to salvation but ministry, may almost be called a dispensation apart (Ephes. iii., 2, Col. i., 25); the unity of the Body of Christ being the grand basis of the calling which was of heaven, above the Jews, and levelling all, because not *Adonai* claiming the earth and Zion, but uniting with Himself as speaking from heaven, the saints receiving this testimony. Hence the suspension as to the letter (not as to the Spirit in blessing) of the commission, Matthew xxviii. And this is why the testimony could be, in general, all mingled together, *i.e.* of the Apostles at Jerusalem in the latter day, because, while salvation was in the Son at all times, the summons to submit to the Son could be identified with the proofs of His resurrection, or rather afforded by it, distinct from the union with Him which placed the Church in the Son, who was in the Father, and the kingdom altogether in mystery. All this will be never seen clear till the administration of the kingdom be seen clear—the keys of this were given to Peter; Paul had another service.

PSALMS III.—VII.

I have the general fact of trust in Jehovah when enemies and trouble have multiplied; next, the enmity of the

wicked against the Spirit of Christ. But Jehovah has set apart the godly man for Himself. Ps. v. rests on the sense, in him that is righteous, of the character of God, which must be opposed to the wicked and own him who in righteousness cries to Him. Ps. vi., on the other hand, gives the sense, when Jehovah is looked at for oneself, of having merited rebuke and blame. It looks to being saved from what weighs on it. Ps. vii. looks to being saved from the outward persecutor, on whom judgment will come. But note that Psalm v. shows how the Spirit of Christ looks, beyond present circumstances, on prophetically ; for in David's time there was no house nor temple. Circumstances may have given occasion to the expressions in the Psalms etc., but they go far beyond them.

In these Psalms then, we get the Spirit in which the state of things is met. In Ps. ix., after the exaltation of Christ, we get the historical results as to all Israel, or at any rate Judah. But then this is Jehovah's intervention, and the judgment of the world. Moreover all the above Psalms are taken up save Ps. vi. which, on the favourable intervention of God, could not be referred to, for the question raised in it was then necessarily over. It was the inward exercise of soul connected with the outward pressure. The contrast is seen in Ps. ix., verse 13, and Ps. vi., verse 5.

Now Pss. xv.—xvii. answer to Pss. i. ii. in this respect, that one gives the character of the Remnant, the two others the purpose and power of God. In Ps. xv. we have clearly the character of those who will be kept for God's dwelling, and holy hill. Pss. xvi. xvii. give the portion of the slain "in the Lord" and "in His likeness, and Ps. xvi., as we

know, is directly applicable to Christ. But it is beyond all question that these Psalms apply to the Remnant in trial in the last days; Ps. ix. x., indeed all of these Psalms, show it as clearly as possible. But then the use of Ps. xvi. by Peter, shows how Christ entered into and took part in these sorrows, and, as looking to Jehovah as in that position indeed, verse 3 shows His gracious association with them. And note as in verse 11, the Remnant are noticed, and though the Speaker in the Psalm is satisfied, as awaking with God's likeness, yet salvation from death is supposed and looked for. Ps. xvi. takes up clearly His own reference in faith to Jehovah, in view of death, as a faithful One, but as a Man, "My goodness extendeth not to Thee," and says to the saints "In them is my delight." But it is confidence not sorrow and distress here—John, not Matthew. In Ps. xvii. we have the pressure of men; in Ps. xviii. the distress of soul from death, though leading to triumph and glory, and that in Israel closes that part.

Ps. xix. begins another teaching, and goes wider—testimony into all the world with that of the law, as heretofore noted, and then Messiah in trouble and exalted of God, beyond death, in life and glory for ever. Then are testimonies—what is before the hearts and eyes of men, each in his own character—Messiah only before those who had eyes to see. Ps. xx. I think supposes temporal deliverance for the Remnant, though Ps. xxi. supposes heavenly glory for the Messiah, bringing judgment hereafter on His rejectors; Ps. xxii. is then, and it stands thus alone, the foundation of universal blessing, in the proper expiatory sufferings of Christ, in His own abandonment by God, yet heard (once

He had wrought expiation) from the horns of the unicorns, when He had finished the work. And here is what is essential to its character—He is quite alone. It is evidently totally different. Even in Psalm xx. xxi., though alone, yet He is seen and contemplated by others. It was a sorrow and a hope into which they could more or less enter. It was for their thoughts and feelings; but here He is alone with God, and the expression His own.

PSALM III.

This Psalm is faith in Jehovah. It and the following Psalm are much more Christ, and up to Psalm vii., open out before us. The principle seems to me, more than ever, the full entering of Christ into the condition of the Remnant of Israel, as displaying the great principles and facts of God's government.

It is much more introductory, and general certain principles. It is Messiah who first speaks, because He has first fully taken—nay, in Him has first fully brought out, He alone could rightly take apart, the place of the Remnant as apart from, and in contrast with the people. Others had felt it, as having His Spirit, and, as prophets, had portrayed it in Him, but He alone could take it in intrinsic righteousness, yet in Him it was as forced to it, *i.e.* this righteousness forced out the wickedness in the others, and He wept over Jerusalem when it was done; but then He entered into all that concerned Israel to the purpose, love, and revelation of God. The Psalms are the perfect display of all that a

Divinely perfect heart, in the circumstances, could feel of and as to the relationship of God with Israel, only Israel with God.

Thus in this Psalm we have, in the discovery of its state, the confidence of faith. Another great principle in the midst of no hope, if the state of the people be looked at—"Salvation belongeth unto the Lord," and His blessing is upon His people; compare Dan in Jacob's blessing.

—4. "Out of His holy hill."

—5. "People" (*am*) in the singular.

—7. "Enemies" (*o-y'vai*). "Save me"—"Thou hast"—so verse 8, and then "blessing is upon Thy people."

We have here the voice of Christ in the Jewish Remnant in its last distress; but the same is true of God's people everywhere since. Also note the testimony concerning the last trouble of the Jews; and the Remnant finds its reception or treatment, and own Him Lord on His appearance amongst them for it, and accordingly the Jews, as such, become identified, through the Remnant, with the ungodly enemy in the last days. This is an interesting and important point—Absalom is typical.

I have no doubt we have Christ in both this Psalm, and the following one, but only as identifying Himself with the Remnant of the Jews, and so in Spirit. We have in them the confidence His Spirit inspires—in vi. and vii. the feelings circumstances inspire, but aided by His Spirit. Compare, for us, Romans viii., 15—17, 18—27. Ps. v. is the moral reasoning of faith, compare II. Thessalonians i. Hence Pss. iii. and iv. are more directly the expression of the Spirit of Christ but all these Psalms are abstract position before, and looking to, judgment. In

Ps. viii. the glory is accomplished ; Ps. xvi., bringing in Christ at His first coming, shews how He took a place with the Remnant, the excellent of the earth.

PSALM IV.

This Psalm gives us dependence on Jehovah, shown in calling upon Him, and thus the spirit in which the godly Jew is to walk, in the midst of Israel, when Messiah's glory is still despised. God has set apart the godly one for Himself—the gracious Lord first of all—the spiritual sense of the renewed sees it.

—1. “O God of my righteousness” !

—2. *B'ney Ish* (sons of men)—great and haughty ones of the earth.

—3. *Kha-sid* (godly).

4—5. Are His directions as to the Spirit in which they are to walk.

5. “Sacrifices of righteousness” ; compare Psalm li., 17.

—6. He mingles Himself with them. Compare iii., 2.

—7. He rejoices more in this position of faith, than when all outward blessings were showered on Israel.

This Psalm then is the supplicatory confidence of the beloved, *i.e.* of the Remnant in the face of the enemies, and in the midst of them, in God—thus principles of righteousness, even His righteousness ; this point is material.

PSALM V.

In this Psalm He directs His voice to God in the midst of this state of things, conscious of the spirit and ways of the wicked, and looking for judgment, for, if the godly love godliness, surely God does, and they know this character of God, *i.e.* of Jehovah—the Lord will abhor them—the Lord will bless the righteous. This Psalm and the following gives us the Remnant. It is the anxious enquiry of the beloved under the circumstances of trial; but Ps. iv., includes, and addresses itself indeed to the Gentiles, who have no portion in His covenant with the nation, the Jews rather.

—6. The Antichrist.

—7. *Khas 'd 'ka*—"Thy mercy."

—8. "Thy righteousness."

—9—11. The contrast of the Jews, joined to Antichrist, and the just.

—10. "Rebelled."

—11. "Trust." The faith of the Spirit of Christ pierces through the circumstances.

PSALM VI.

This Psalm, in this view, needs no comment, save that it speaks of the faith of the Spirit in the Remnant, humbling itself under the sense of what is generally due.

But then the Remnant had share (not in will now, or they would not be the Remnant) in this evil, and above all with Israel. Hence they have to say to God as to it, not

merely the sense of the love of righteousness against the wicked, but of their own position before God in the sense of His chastenings on His people. Still this makes them increasingly separate from the wicked, while mercy is looked for for deliverance. Into this position Christ fully entered in grace. Thus, while John Baptist declared it was he had need to be baptized of Christ, not Christ of Him, still, as fulfilling righteousness, Christ goes to the baptism of repentance, *i.e.* the Spirit, and the spirit of grace brought Christ in the way of righteousness where it brought others in the sense of sin. The place then is the place of the Remnant in the sense of their condition before God, but Christ enters perfectly into it, and by His Spirit here sets it out. Taking the true place before God—is always, and especially as God's people, what we have to do. He soon makes their enemies ashamed, and He hears their cry.

The Psalm is clearly Jewish, and intercession according to the mind of the Spirit *κατὰ θεὸν* as in their condition, and the deliverance Jewish as from death and the grave, not in resurrection, as said in Matthew xxiv.

It is not a declaration that such is the suffering, but a deprecation of it, that what is suffered from verse 7, may not have this character to his soul. It is the godly man in distress; see it explained in Ps. xciv., 12, 13, compare also Ps. xxxviii.

—5. When the Old Testament Scriptures speak of “no remembrance” etc. “in the grave”—this itself recognises the existence of what does not remember. But it is no revelation by God, but the expression of ignorance in man, or knowledge that present ways of relationship and activity are over, for that was all they knew of.

PSALM VII.

This Psalm, of which the title shows the occasion, exhibits the confidence of the beloved in His righteousness, as in the presence of the enemy and the blasphemer, though in anxiety to deliver the congregation, compare John xvii., last part especially. In the circumstances of the history, this Psalm is the latter end of I. Peter iv.

If Ps. vi. was the humiliation of the soul in the sin of the people, and thus moral separation from it—just the place Christ had to take—this Psalm looks at them in conscious integrity, for that was Christ's actual place, and the Remnant's as renewed through grace. Hence, not deliverance, nor mercy saving, and putting the enemies to shame in goodness, but righteousness is looked for, "The Lord shall judge the peoples"—He will arise in His anger—He judges the righteous, establishes the just, whets His sword against the wicked if he do not turn. In a word, the Lord is praised according to His righteousness, and as taking the name of "Most High." The Remnant can take this ground, as founded on the character of God, only through the consciousness of personal integrity, but based on the absolute integrity of Christ Himself. If Christ did not speak this for them, their utmost point would be Ps. vi., even as renewed, but Christ, having in grace entered into that for them, brings in the intrinsic righteousness with Him; compare, though it may go farther, the owning of Christ after John's baptism. After the rest of the humiliation and confession of Ps. vi., the soul, through grace and

Christ, can take the place of this Psalm, but here, as among the Jews, because it looks for judgment on the wicked, still it is ever true as to the government of God.

The latter days come clearly out in this Psalm, closed by the glory of the Son of man in the following Psalm.

The Psalm seems a special plea against Antichrist. If the godly were like him (Absalom and Saul are here united, which Shimei's words did), let the enemies externally prevail. But he calls on Jehovah to arise; verses 6, 7 and 8, shew the result.

—7. Of the peoples *l'um-mim* (nations).

—8. People, *Am-mim* (peoples).

PSALM VIII.

This Psalm is the celebration, by the Jews, of the glory of their Lord Jehovah—His name excellent in all the earth, and His glory now set above the heavens. Of the application of this, there can be no question.

—3. I do not think the omission of the sun immaterial; it is man in his humiliation and as the son of Adam that is considered.

—5. I am at present disposed to think this verse right.

—9. Observe, this verse expresses the sense of the Jews as to their own portion of the glory—His name etc.—not the Church's. His glory set above the heavens. Also observe this is the dominion of men, properly the Jewish portion, not the fulness which is the Church's. He, this

Man, is "Head over all things to the Church." Observe also, as Christ is identified with the Remnant of believing Jews in the latter day trial, when this Psalm has its fulfilment, so Christ was the only faithful Jew in the days of His humiliation in the flesh, and held that character as a Remnant, ever alone in the midst of the opposition and hatred of unbelieving Jews, and the kings of the earth rising up against the Lord and against His anointed. This mystery opens out much in the giving and sacrifice of Christ for the people, and, by the power of the resurrection, it also let in the Gentiles to the blessing of the same testimony. Hence see the application of verse 2.

We have here the full exaltation of Christ on the destruction of Antichrist, Jehovah being here addressed as One who has set His glory above the heavens. Enemies, persecutors within—Israel's character as redeemed by God's grace among the babes, so that He, Jehovah, can righteously put down the external enemy, and avenger of their general fault. When Jehovah sets His glory above the heavens—the heavens being considered; "What is man?" Yet herein set above all the works, the highest—God's heavens, and all they contain (to wit, in Christ), yet owned here by Jewish faith, and therefore while previously stated now dropped, and Jehovah as their *Adon* (Lord) owned, as making His name excellent in all the earth. It is a most beautiful expression of the economy of glory; the whole economy, now that we know Christ, the very Person being revealed, who is both Jehovah and Man—*Enosh ben-Adam* (Man, the Son of Man). Nothing, moreover, however low, is out of the reach of His dominion.

It is the full result in Christ displayed as Son of Man,

but to the glory of Jehovah, as the *Adon*, or Lord of Israel. Yet I doubt not, Christ is owned as such here.

Thus the universal Adamic, and the Jehovah government in Israel are united, while it reaches far wider still, because they are established in the Person of the Lord, the Son of God.

This Psalm has rather a mysterious position. Its general purport is evident; but ix. and x. introduce the earthly part of all that follows, and this sets up Messiah on a higher ground. It is spoken from Israel's point of view, "O Jehovah our *Adon*," but recognising the exaltation of Christ as Son of Man, and consequent on His rejection. But it stands, I think, by itself—the thoughts of God, like the two first Psalms; it stands between the seventh and ninth, *i.e.* the sense etc. supposes rejection on the footing of the other two. It is counsels outside all that; while ix. descends to earth and takes up, historically in Israel, what follows really on vii. Psalm ix. follows on viii., in that Christ had to take the place of viii. for the accomplishment of ix., but then viii. is far away beyond the scope of ix., and in itself only looks at the general exaltation of Christ consequent on His humiliation; the result of viii. is, we know, not accomplished, nor does ix. reach out to it at all. It returns to the previous Psalms, but Christ's title in Psalm ii. is maintained in ix., and the humble ones of iii. and vii. not forgotten. It is the Remnant, Zion, and the world. Ps. viii. is everything except God Himself—the Father. In Ps. x. we have the parties on earth; but ix. etc. could not be without viii. The other remarks in previous statements remain. All this gives an immense importance to this Psalm.

It seems to me that this Psalm finishes, in a certain sense, the subject, after the two first introductory Psalms. The complaint of the Messiah—His confidence in apparent abandonment (Ps. iv.), the certainty that the Almighty had chosen a Well-beloved, and that the light of His countenance was all that He desired. In both Psalms Messiah takes the place of crying to the Lord, especially in Ps. iv., and then He takes the ground, not of the number of His enemies, but of His righteousness and glory. In Ps. v. He puts Himself in contrast with the wicked—appealing to the character of God; in Ps. vi. He takes His sorrow up as between Him and God, as chastening coming from Him; Ps. vii. is an open appeal to judgment—the rage of His enemies rising up against Him, He demands the Lord to awake to the judgment that He has commanded; then in Ps. viii. the humiliation and glory is explained in connection with the Jews.

In Pss. ix., x., He places Himself specially in presence of the difficulties and oppressions of Antichrist and the nations. In ix. He celebrates deliverance as the ground of confidence in the distress occasioned by the wicked one. The Lord judges all—that some have been put to death, but deliverance is sought as placing them with songs in Zion. The nations are judged also; in x. it is rather the other side of the picture—what the wicked one is, and his character and doings, but closes with the royalty of Jehovah who has cleared His land from the nations, and comforts the meek. It is evident that, while the previous Psalms gave the rights (i. and ii.) and then the sorrow of Messiah, closing in the now extended position of second Adam, which indeed serves for introduction to the following, these

Psalms give much more historically the source of affliction of the latter day in the nations, and specially the wicked one—objects of the just judgment of God, who delivers the meek, though He has had patience while some have been put to death even; and this, specially in Ps. x., in reference to the land.

These Psalms make it evident that, whatever the progress or the knowledge of those who suffer, or the consequence in glory if they are put to death, the Remnant are considered, and dealt with here in their Jewish associations with Christ, and with Jehovah.

Psalms viii. and ix. add the name of “Most High”; but viii. gives His supremacy over all things; ix. and x., special relationship with the Jews. This throws a good deal of light over this part of the Psalms. Thus Psalm ix. celebrates what will introduce the millennium, but prophetically, not historically; verses 17, 18 take it up in the way of calm commentary, while verses 19, 20, look for its execution; verse 18 is the needy poor.

Thus the “Son of Man” and “Most High” are both introduced in contrast with the Jewish “Son of God” and “King of Israel”, though the same Person, and the Remnant in trouble meanwhile. I say “in contrast,” but though Pss. i. and ii. are the general thesis, and Ps. i. gives the Remnant simply in character, and owned of God in the judgment, yet in the characters of Ps. ii. Christ would be rejected as implied, as in Ps. viii. He could not be. It was purpose, only He must die (John xii.), consequent on His rejection, to take it up. In Ps. ix. it is Jehovah’s power and judgment, actually, which of course cannot be resisted, “He is known by the judgment which He executeth.”

Ps. x. begins historically with the tribulation of the Remnant, the lawless (*ἀνομος*) one is spoken of; verses 16—18 prophetically declare the result, and then come, as heretofore seen, the feelings of the Remnant.

Pss. xi.—xiv. contemplate the wicked one. In Pss. xv.—xvii. we have the character of the Remnant, and Christ, more in view, though in xvii. in contrast with the wicked. Hence death comes in; but in the position of Christ with the Remnant trusting Jehovah.

Ps. xviii. begins afresh, and connects Christ's distress with the history of God's people—Christ connecting Himself with them, and standing for them to the end. Ps. xxii. does not speak directly of Atonement, but of the sufferings of Christ when He was making it. Ps. xviii. stands by itself. Then comes Jehovah's dealing with Messiah (and the people's) only first the testimony of Creation and the law; and of Messiah first with men—His enemies, and then, when in the work of Atonement, forsaken of God in His soul.

Ps. xxiii. is the care of the sheep during the time of trial; Ps. xxiv. is Jehovah taking His place in the temple as Lord of the earth—both really fulfilled in Christ, though of course He was not really a sheep, but He went before them in the path in which they had to walk. Ps. xxv. starts afresh, introducing an entirely new element—the confession of sins, looking for forgiveness and mercy (while persecuting enemies, and troubles are there) to Jehovah. Thus the actual state of the Remnant comes in. Ps. xxvi. gives the sense of integrity, and separates the heart of the Remnant from the wicked, while Jehovah's house is loved.

Ps. xxvii. looks to Jehovah according to promise, the

desire of the godly one being to Him ; xxviii. looks for judgment on the wicked and not to be counted with them, but that, as Jehovah's people, they should be saved. The Anointed is also brought in. This Psalm goes further than the previous ones, and looks more definitely to the effects of Jehovah's intervention.

Ps. xxix. celebrates Jehovah's might as above all the swellings of evil, so as to give strength to His people and bless them with peace. So we have confession of sins with troubles and enemies—integrity—trust in Jehovah—separation from evil-doers, and judgment on them—the Anointed brought in—Jehovah's might in favour of His people ; xxx. is deliverance celebrated, out of the trouble ; xxxi., the Lord's dealings with the soul, and Himself a resource in the midst of it all ; then xxxii., forgiveness on confession, preservation and guidance.

Psalms xxxiii. to xxxix. are a kind of reflective commentary on all this ; xxxiii. is what Jehovah is—xxxiv., what His chastening is, what the wicked are, His ways, and man's ways, true hearted or the opposite in all these circumstances, and the suggested working of the heart under them,—xxxvii. is the trust of the righteous in the Lord, as in presence of the wicked,—xxxviii. and xxxix. are Jehovah's discipline in the circumstances for transgression.

Psalm xl. evidently brings Christ, the faithful One, into the midst of the sorrows of the Remnant, and also bearing their sins, and glorifying God in obedience there ; in xli. the Remnant are viewed as owning Him in His humiliation—though true of those owning the position, it is really "Blessed are the poor in spirit," "Ye poor."

I note in the second Book, Psalms xlii.—xliv., that there

is not the mixing up, or the deprecating it, which there was when nominally connected with Jehovah in Jerusalem. It is only open enemies, and, though cast out, joy in God. Also there is a great deal more praise in this Book ; but this is after Ps. xlv. has brought in Messiah, at least God's thoughts about Him. Ps. xl. is Christ, perfect but in humiliation—xlv., in triumph ; xlv. begins a new subject.

In a certain sense Pss. xlii.—liii. go together, but there is a distinct break at the end of xlviii. ; xlv. (Messiah) brings in praise to Jehovah up to the end of xlviii. In xlii., xliii., the power of the enemy is in and around the city, and the godly are separated and cast out ; xlv., they declare their integrity, though their soul is bowed down in the dust—it was even for God's sake they were suffering ; xlv., Messiah is brought in ; then xlvi., the Lord of Hosts is with them ; xlvii., He is King over all the earth ; xlviii., He is great in Zion, and the kings are seized there with fear ; xlix. comments on it, and there it is essentially God not Jehovah, for every soul, save that, in Ps. l., God judges from Zion as Jehovah, but even there it is essentially God, also Most High ; the saints are gathered—the true character of the wicked shown.

In li. the Remnant confess their sin against God in the rejection of Christ ; lii., the wicked man is portrayed in contrast with the delivered just who trusted in God ; liii. the fool, who went on as if there were no God—but the salvation of Israel is looked for. Psalm li. indeed closes the direct appeal to God. To the end of lix. the enemies are specially in view as noted, then God is more looked to in the same circumstances, and the King is brought in from lv. to lxviii. ; deliverance is now immediately anticipated

and celebrated. Pss. lxi.—lxxii., Christ is specially brought in, and as entering into these sorrows, and then as Solomon.

Ps. lxxiii. begins God's connection with Israel as such, the general troubles and sorrows of the last day, and the Remnant and wicked separated.

But note, to the end of lviii. from lii., though Jehovah be looked to in hope, it is again essentially God; in lix. Jehovah comes in again. Then God comes in—they are still outside, only praise is ready, lxiv., lxv. In lxviii. God is summoned, as it were, as when the Ark started—"Jah" is introduced; Christ's ascension, and then, in verse 18, is "Jah" again. Ps. lxiii., though outside, the soul is fully brought into its right state; lxiv. the righteous and wicked are clearly distinguished—Jehovah will be the joy of the upright. Then Ps. lxv. etc. as below, only He must first be despised and rejected but heard (lxix). Pss. lxx., lxxi. are the closing cry when all is finally closing in. Jehovah is looked to with faith, but this Book is the time of casting out. In Ps. x., Christ is looked to in Jewish triumph—David in humiliation, and reigning in millennial peace. It is more wholly Jewish than Book I., though it thence reaches out farther; the ascension of Christ being sung and so triumph.

I return again to notice in some detail the Psalms.

PSALM IX.

The force and application of this beautiful Psalm are too obvious to need much explanation. It is a learning, from

the dealings of the Lord on behalf of the confiding Remnant of the Jews, the faithfulness, and goodness, and full name of the Lord. He has in these actings manifested all the principles of His throne, so as to give the place and ground of confidence for all that "know Thy name" (seek the right); see also Jeremiah xxxiii., 9.

We have here the victory of a risen Saviour, amongst the Jews in Zion, over the heathen—note *ra-sha* (the wicked one). It is consequent upon "above the heavens," and the destruction of Antichrist in verses 7, 8.

—2. "Most High" is introduced here as characterizing Jehovah. See Genesis xiv., and Nebuchadnezzar in Daniel.

—5. *Ra-sha* (wicked), the wicked one, the Antichrist, is in the singular; so in verse 16—in verse 17, it is plural.

—6. Observe, "the heathen rebuked," "the wicked destroyed."

—8. "He shall judge the world in righteousness"—Acts xvii., 31 is a quotation from this—it is verbal in the Septuagint. This Psalm, and x. are supplementary Psalms on the closing with the universal exaltation of the Son of man—as to the judgment (ix.) of both heathen and wicked, and (x.) the ways of the wicked.

—9. The oppressed.

—12. The humble.

—18. Needy—poor.

From this Psalm onward we have the development of faith in Christ, and the Remnant as associated during the time of trial—but before the last half-week, therefore Pss. iii—x. go on through to the end, as to general preface.

PSALM X.

This Psalm seem more general ; more generally characteristic. The trouble includes all. They are *e-nosh min ha-aretz* (the man of the earth) and so on to verse 15 inclusive, Jew, heathen, Antichristian, of those not humble and godly—verses 12 and 14 and its use by the Apostle, plainly show this. It is evidently Antichrish, compare Titus i., 16.

—2. *Ra-sha* (wicked one) in the singular ; so in verses 3, 4, 13.

This Psalm shows that the extremity and helplessness of the poor Remnant, that put their trust in God, is the occasion of God's arising, so as to put out this wickedness for ever. It expresses their cry, which is one of fear but of dependence, at the manifestation of the enemy, and his grievousness ; but this confidence and wrongness of object which make him forget God (verse 4) draws out there the cry of the Remnant—out to God to aim against, and put his name out of remembrance, so that destructions come to a perpetual end. Verses 16, 17, 18, give the full development of the result, and the manner of them.

—18. Notice the expression “The man of the earth”—“The God of the earth”, and “of the whole earth”, is a name we are familiar with ; compare the history of Nebuchadnezzar, and indeed the account of Babel, for the first development of this principle of iniquity on earth. But read the Psalm with attention, for its consummation of wickedness of heart—the infidel heart—the lawlessness of the lawless—as the verses give us the acts by which it is brought into exhibition.

The character of the wicked one is especially brought out, and the way he acts in the land. But God will not forget the humble ; He sees the wicked's doings. He has prepared the heart of the humble in order to bless them. But God, having broken the arm of the wicked, the heathen also have perished out of His land by His judgment ; He is King for ever and ever—"The man of the earth" will no more oppress.

There is a point in Psalms ix., x. which I think I have not noticed. Ps. ix. is the aspect or relationship of Jehovah towards the humble, x. that towards the wicked. Hence, though the general subject be the same, the joy is much greater in ix. It is constantly repeated, and this characterizes it morally and blessedly ; He does not turn away from the poor, does not forget the humble that seek Him. Every reading of the Psalm brings out the import and value of this term and gives its force to Matthew v., and Luke, and Psalm xli.—"Understandeth the poor." "Then this poor man cried" It is full of instruction to us. Oh ! may we know the poor and lowly place in every way—Christ's place !

From ix. and x. onwards, we enter much more into the actual historical circumstances of the latter days, and the condition of the Remnant or of the poor (the godly who trust in the Lord) in them. It is not simply the condition in principle, and relationship with God, abstractedly, so as to guide them, and set out their state under a rejected Christ, and thus apply immediately to the condition in which they were when Christ was upon earth (though it often may, because in principle it is the same), but the positive historical elements of the latter day, and the

actual judgment of the Lord which closes them. He maintains the right, and the cause of Christ, and so of the Remnant because of Him—the heathen are rebuked, and the wicked is destroyed, Jehovah judges the world, and He who is the refuge of the oppressed endures for ever. Praises are sung to Him who dwelleth in Zion, who has remembered His poor ones—He has lifted them up from the gates of death—they that know His name will put their trust in Him.

I have already remarked that in Ps. ix. the heathen and the wicked, the two characters of the oppressors, and evil as against Israel in the latter day, are judged.

The following Psalms discuss the state, feelings, and position of the poor in spirit in the midst of this—the character of the wicked being fully brought out.

Note, we have not the driving out until Ps. xlii.—then the historical condition of the people, and Sion, and the Lord's throne there are brought out in detail. Hence, having had the final judgment of the wicked in Palestine, and of the world in Pss. ix. and x., the general condition is looked at, not the historical driving out. It was needful for the encouragement of the upright to give Pss. ix. and x., but by this prefatorial book, before the Antichristian driving out, we can have the connection of the Lord Himself with the people, as He was in this world—the godly One in the midst of evil—and that while they remain in this and have to possess their souls in patience. Some of them may reach on in their application to the end, but the condition of the godly is piety in the midst of evil.

In Ps. xlv., the triumph of Christ is the answer to the driving out—not His sympathies with them in the sorrow.

But then in order to this coming in in power, His exaltation (lxviii.), and sorrowful humiliation in His faithfulness in Israel (lxix) are brought out. He takes part there also, for indeed it goes on to the Cross, in the sins of Israel, being identified with them, and bringing out their case in lxx., lxxi., until He is established as Solomon (lxxii).

The historical part of the second Book is Pss. xlii.—xlvi. Ps. xlix. is exhortation; l.—lxvii. give the moral exercises up to deliverance, and as in xvi.—xviii., Messiah's part (lxviii.—lxxii).

PSALM XI.

We have here the general principles on which the godly stand.

It gives the believer's trust in God—the principles of His dealings—with the result as in man, all “the foundations are destroyed”, and the righteous, though righteous, have in themselves no defence. But there is a God that sitteth above, where the workings of the ungodly do not touch the foundations of His throne, and that trieth thence the children of men—therefore trieth indeed the righteous. But it is judgment, and the destruction on the ungodly; it flows from His very character, in which the righteous trust.

This Psalm shows the confidence of the truth of Christ's Spirit (wheresoever) in Jehovah, contrasting itself with the unrighteousness of that around Him, which apparently (and actually as to the nation so) prevented the interference of Jehovah, and which, therefore, called for Jehovah's help in

righteousness—and against, as itself in this place of righteousness and therefore pleading with His, the external enemies who took advantage of, and were the rod of, the nation's unrighteousness. Come what would, the point of known faith, (known to faith) was that Jehovah was "in His holy temple : . . . His eyes behold," &c.

NOTE. Would it not seem from this Psalm and Ps. xxxiv., that those who seek security and blessing on the earth, draw their confidence from the resurrection of the Lord Jesus Christ, as a Man delivered? Compare also Acts xiii. 33, 34, and Isaiah l., already cited, and also lv.

PSALM XII.

We have here the discovery of the wickedness of man among the Jews, when righteousness was looked for—see Ecclesiastes iii., 16, Romans, and Isaiah v. It seems here to have risen to pride and oppression, and left poverty of spirit even there; therefore "Blessed are the poor in spirit"; there was a tribe for this, in Jesus—Matthew v., the beatitudes are Himself, and thus open these Psalms.

—6. The word of God is presented as a resting-place.

This Psalm, I think, applies to, or specially includes the professors within—the nominal associates in the same hope, but who were really not of God's children. It is the complaint of the godly man as to the state of things around him in Zion itself; he would not have wondered at there being no godly ones amongst those who were without.

PSALM XIII.

This Psalm is with the outward enemies; it is the expression of Isaiah viii. 17, *i.e.* of Christ's Spirit in the temporary rejection of the Jewish people, but it is the supplication when there seems, ultimately perhaps, a bringing in the deliverance. "How long" is the prayer of faith—"for ever"? For now it appears, as though there were no deliverance and thus victory of men, as the heathen, and the ungodly.

—5. *Khas'd'ka* (thy mercy). His trust was in His knowledge of this, for He was it—hence derivatively our assimilation to the character of God, only first towards us; still "he that loveth not, knoweth not God, for God is love."

He is seemingly forgotten of God.

PSALM XIV.

This gives the character of the wicked. It is the full contrast of the children of men and Jehovah. So the Apostle uses it. How according to its full meaning (as necessarily) is the Holy Ghost's use of this, its testimony—the testimony of the Spirit of Christ as knowing it! Israel was the scene of its most painful and nearest; not its least proof "If I had not" etc., John xv. Therefore "what the law saith, it saith to them under the law; that every mouth" etc., and then it was too "of many sins," (*πολλῶν ἁματημάτων*).

The Psalm states the implication of the Jews, as a body,

in the common principles of the ungodly. The fears of the godly drive them to God—of the hypocrite, to alliance with evil. We are warranted, by the Apostle, in applying this Psalm to the Jews, and indeed it flows from the discovery that so had they corrupted their way, that there were none that understood; compare Isaiah xxxiii., 14, 15. The captivity is not reckoned to be brought back by the Lord, till the full blessing apparently. Note also, the children of Lo-ruhamah, *i.e.* of Israel, ought not, it would seem, to have part in the special trials of Jerusalem and Judah in the last day; nor is “the day of Jezreel” to be till after that, when both should be brought together.

PSALM XV.

This Psalm seems the character of those who remain really in Zion, in the communion and union with those then on the holy hill of righteousness, when righteousness had been manifested, and what the characteristics are of relative righteousness from a pure heart. The righteousness is in relation to another, flowing from personal faithfulness to it, and integrity—moral uprightness.

—3. “Taketh up,” is well, it means “adopts” it to propagate it.

The Psalm gives the character of the preserved Remnant, and this closes this part. The three which follow are most beautiful expressions of Christ’s place.

PSALM XVI.

Christ comes in to give its full character and hope to faith. In this He trusts in Jehovah, and identifies Himself with the excellent of the earth, sets Jehovah before His face.

Here first Christ formally takes His place in the midst of Israel, and then, note, it is distinctly and definitely with the godly Remnant. Thus He enters into every sorrow they can go through, even to death. He enters into them, but it is to their state in general that the Psalms refer, though many things have had a literal fulfilment in Him as so entering into their sorrows. There was integrity in them, and this was put there by His Spirit (and so all feeling according to it) provided by His Spirit here, but they were guilty, and that there might be peace through deliverance, He charges Himself with it—but this in death. Compare Isaiah xlix. and John xv., and see the connection with Israel in Psalm xxii, 4. Here we have the path of life. Ps. xxxii. the forgiven one ; xxii. the forsaken One.

This Psalm (xvi.) places Christ fully (though perfect) amongst men—His walk of righteousness in owning Jehovah. The living God takes up His cause, so that death is not to have dominion over Him.

The Lord assumes fellowship with the saints, a most blessed truth ; *i.e.* with the Jewish Remnant (we know it on higher ground, see John xvii.). Though commencing here in exhibition,—stated for us in John xvii., because to us consequent *de facto* on resurrection, and by the indwelling of the Holy Ghost, and on the ground “I am no more in the

world,"—here, though the principle of fellowship be the same, He is in the world; yet He comes in this marvellous self-abasing, yet exalted purpose. In Ps. xvii. it is in contrast with the world, but illustrated in resurrection, and in consequence, in xviii., the resurrection is applied to all the history of the Jews from beginning to end.

The expression of His place conjointly with the Jews (where we see its carrying on into the Church) as reasoned on in Hebrews ii. is seen in verse 1 of this Psalm. The prominence of "Jehovah" is not sufficiently noticed here—Jehovah, God over all, was the personal God of the Jews, in Covenant trust as of a known character, and relationship name, as Father to us more fully.

—2. I should, from the Hebrew, translate this: "Thou hast said unto the Lord," (Jehovah) "Thou art my Lord: my goodness reacheth not up to Thee; to the saints that are in the earth, and the excellent, in them is all my delight"; compare Matthew xix., 17, and Luke xviii., 19, given in both as identified with Jew and Gentile, with the suitable differences, and the first associate promises in direct connection with the matter of this Psalm. We may also compare John xvii. I do not think it means morally excellent; compare the Septuagint.

"Thou hast said unto Jehovah" compare Ps. xci., where the recognition of this by Messiah, *i.e.* His identification with Jewish sorrows and interests, as the secret place of the Most High, puts Him under the shadow of the Almighty—the two Abrahamic names of God. So here "Preserve me, O God." "Thou hast said unto Jehovah," the Jewish Lord, "Thou art, my Lord."

Compare verses 1 and 3, indeed verses 1, 2 and 3, with John xvii., 11, and also verses 1 and 5 with verse 21.

—3. The translation is quite wrong ; it should be as above. “ [Thou hast said] unto the saints that are in the earth.”

—4. “ The sorrows of those that hasten after another ” not Jehovah ; “ Jehovah is the portion of mine inheritance.”

He has a heritage, receives counsel of the Lord, and is instructed in the secret watches of the night, by thoughts as a man learning obedience, so He sets Jehovah before Him as a righteous Jew, and He will not be moved, being perfect in all this. Resurrection is His hope, and His right hand where are pleasures for evermore.

The close of the Psalm shows that having taken the portion of the afflicted, nothing was His hope here but God, but this portion goes on here to death—presence with Him in resurrection is His joy and crown. So ours with Him !

John xvii. compared with this Psalm and Zechariah vi., 12, 13 show the difference of the Church’s and Jewish communion. Compare Hebrews ii.

—10. Is it quite certain that “ Thou wilt not leave my soul in *Sheol*,” refers to the resurrection ? It is not quoted in Acts xiii. In this case, Paradise would not be *Sheol* at all. Christ went where we go on dying, like the thief. The word is *Lo-taazov* (Thou will not forsake) ; this may surely mean, He went there, and left it directly, but it might mean He would not, if others had, have His place there. The resurrection is quite sufficient to meet the expression ; the only question is if it be the true explanation. I do not know that Acts ii., 27 affects the question, unless verse 31, that seems to decide ; but I am not quite certain.

That Christ went down fully into the place of death is quite certain, only did His soul go up thereon immediately to Paradise?—Paradise not being Hades.

As far as I see, always in the New Testament, and generally, it may be always in the Old, it is the expression of the power of death, the place of the departed where death still reigns over them. Capernaum goes down “to Hades.” The rich man in torment is in Hades. Hades delivered up its dead in the second resurrection; Rev. i., 18 and vi., 8 would not alter this idea.

In Job xiv., he clearly does not go beyond this present world of sight, and in the bitterness of his spirit has no sense of resurrection. The tree sprouts now and visibly in this present world—man does not, and in fact never will, unless miraculously as Lazarus; death has wholly passed upon him as an inhabitant of this world—a child of Adam. Such life he never recovers. Job was right, only he did not see beyond, nor here know Him who is the resurrection and the life. But Christ never rose according to His previous life in this world, though according to the Divine power of it. Psalm xix. may go farther, and I think there is, by the Spirit, a mysterious looking out to Christ’s resurrection as victory over dust, but not without hope of present deliverance, in Job. Proverbs xiv., 32 is very remarkable as to their state in those days—vague but shewing the effect of grace, when life and incorruptibility were not brought to light.

It is to be remarked that in the judgment on Adam, only his present temporal condition is formally announced; “He drove the man” etc. may give far more to a spiritual mind, but the judgment on all three even is limited to this earth.

Sheol itself was a proof that something more was seen, though all was dark there, for it supposed living souls after death. Kore and his company go to *Sheol*.

There is a note in Delitsch p. 412, which treats this point all falsely, as is the text he quotes, but he seems to say that Bengel and two moderns take it as I have said above, but all is discussed here on the ground of I. Peter iii., 18, not on Acts ii., 27. Of I. Peter iii., 18, I reject the whole interpretation, save that I am satisfied ζωοποιηθεὶς (made alive, quickened) is resurrection.

Ephesians iv. contrasts His being in the lower parts of the earth (compare Matthew xii., 40) with Ascension, compare also Romans x., 7. But these, I apprehend, contemplate Christ as whole Person—the last only as a supposition of ignorance. There was no witness of overcoming, nor recognition on God's part till resurrection. But the images of the Old Testament bore witness to the looming of resurrection on their vision, as Isaiah xxvi., 19, Daniel xii., 2, and the last verse which is direct; Hosea vi. 2.

Thus the condition of Messiah in the midst of the Jews is entered into, as we have seen, but the great secret of resurrection, which is the centre of all economy, is not brought out till this Psalm. Ps. viii., to us, supposes it, but it is facts as regards inheritance, not the passage as regards means and principles. Here *i.e.* in Ps. xvi. the resurrection is introduced, but this and the two following Psalms contain the general history of what conducted to, and the history and effects of resurrection. One with the godly Jews (xvi.), He is brought there, then (xvii.) what is the world; Ps. xviii. what the history of the Jews founded on this, from the beginning and at the end. Ps. xix. gives

the two great general principles of judgment, because of testimony—Creation and the Law. Ps. xx. gives the speciality of Christ's position viewed by the Spirit in the Remnant's piety. It embraces, with Psalm xxi., all the relation produced between Jehovah and the people by Christ in what He did or is. Ps. xxii. gives the details of suffering necessary to this end. Blessed be He!

This Psalm then is the Beloved's placing Himself in association with His people, and His hope as connected with them. It is His word in His human nature as Christ, and then the Spirit's address as in Him—the Divine Spirit—the word of the Son, as a Divine Person, by the Spirit to Christ, *i.e.* the communication to His human nature, giving it the ground of its assurance when taking all the circumstances of the Beloved; and hence Peter says "Because it was not possible that He should be holden of it." We shall see the developments of it in the following Psalm, and His supplication, on this ground, is fully exhibited in Psalm xxii., as see verse 20.

This is the answer of the human nature, under the trial of His soul that is, to the very truth contained in this; the results are then fully stated.

PSALM XVII.

Consequently here He can take up the interest, in His own Person, of the Remnant, the righteous Remnant, yet in this holy dependence on, and reference to Jehovah. "Hear

the right"—attend to My cry—My sentence—His heart proved. As to the works of men, kept by the Word, His goings in dependence.

—9. He called against his enemies.

—11. The rest of the Remnant are introduced.

—14. As giving up this present world.

—15. His portion in resurrection, and beholding His—Jehovah's—presence. In its full display then, the Image of the Invisible God. This is our portion (I John iii.) in Him.

B'ha-kits t'm'u-na-theku (in the wakening up of Thy likeness). Does not *sa-ba* (to be satisfied) govern the *b'* (in)? "I shall be satisfied in the awakening up of Thy, &c."

He is here in presence of the wicked—He has no portion in this world, and is satisfied with that which He has in resurrection. He appeals to God's righteousness to judge and hear the right, and hence presents the wickedness of the wicked. This gives a most interesting character to these two Psalms (xvi. and xvii), because in xvi., we have His own joy in God. Jehovah shows Him the path of life, and at His right hand are pleasures for evermore. In presence of the wicked and the prosperity of the men of this world, He beholds God's presence in righteousness, and is satisfied in waking up after His image, *i.e.*, He looks to the partaking of manifested glory; so that we have just as analogously in the Church the taking-up for its own joy, and the display in glory as the reward of righteousness.

Note, Pss. xvi. and xvii. both speak of Jesus taking the place of humble, dependent obedience in this world, and waiting upon God, but the first is between Him and God—He takes His place with the excellent of the earth, and His

joy too is what is found at God's right hand and in His presence. In Ps. xvii. He is with the wicked who oppress; hence His comfort, though in God's presence, is in His own glory, but still as with God and bearing His image. The examination of this, in the spirit and detail of it, is full of interest. It applies to the Remnant in the spirit of it, and to us in many things.

Ps. xvi. is much more inwardly with God; Ps. xvii. is much more outwardly with men, and the hope is suited to this.

This Psalm is the supplication of the Enos as having kept, *i.e.*, Christ as Enos, the way of God, by the words of His lips, as concerned in the works of men and therein kept Himself from the paths of the destroyer—having leaned upon God so as to be kept in His paths. His full sense of the power of the enemy, the wicked compassing Him about, then the perfect identification with the portion of the Jews in the latter day, in view of the apparent success and temporary prosperity of the wicked (as in the hand of God), and, at the same time, His satisfaction at the resurrection portion, "Who for the joy that was set before Him" etc. This Psalm is a very remarkable association of the personal state and hope of Christ, as such, and the circumstances of His people, and also His identity with the resurrection hope of the rest of His people, the Remnant.

NOTE. It is interesting to remark that the hope for the saints in the Epistle of John is conformed to this Psalm, I. John iii., 2; and that in the Gospel, John xiv., 2, 3, to Psalm xvi.

PSALM XVIII.

This Psalm is founded on resurrection. He takes up the whole case of Israel.

—16. He took me, He drew me out of many waters." Compare Moses (Exodus ii., 10.)

—23. I judge that the true sense of these words is "the iniquity which lay before Me in this path in which I had to walk." *Meavone* (from my iniquity) is never, I think, what we call "indwelling sin," but sin before God, iniquity, a relative state to Him, guilt. "I kept myself from what would have put me in this relation." So Rosenmüller takes it, after Vögel. Hence its application directly to Christ Himself even is very simple, as "By the words of Thy lips, I have kept Me from the paths of the destroyer."

—20—27. Show the Jewish character of the Psalm in grace. It is as the sermon on the mount in principle. This could only be said by Christ as a Jew, save that the character of God at the close of them, would have been destruction to all else.

43. The people *Am*, not *Am'ka* (thy people) though, then *go-im* (the heathen) and then *Am* a people again, showing the plural force of this word *Am* (people), the heathen brought into recognition and relationship under Messiah with the Jews in the earth and not till then—now it is only said, and therefore individual sons of the living God.

We have in this Psalm the historical glory in which death and resurrection, and the power of it in Christ, is associated with the Egyptian deliverance in the beginning, and the latter-day deliverance in the end—associated with them

though Jehovah, but showing that the principle of interest in which He as a man, a Jew, was associated with them, was true in sympathy then—"in all their affliction He was afflicted, etc.," verse 16. "He sent from above, He took me, He drew me out of many waters" (compare Moses, Exodus ii., 10); and afterwards in strength 38—42—as David, God girding him with strength. Nothing can be more beautiful, more perfect or complete than these three Psalms.

—45. I should translate "shall waste away." See lxviii., 2.

We have, at the close, His royal power and victories upon earth, so that xvi., xvii., and xviii give us the joy of Christ in going to His Father (compare John xiv.) His joy in His manifestation in glory in resurrection as the display of the image of God, and His expectation of royal earthly glory in which He shall be manifested. The reference to His death, and His association with Israel from the beginning remains untouched.

This Psalm, the occasion of which is marked by its being presented in II. Sam. xx., is one of deep interest and large extent. It plainly reaches to Him who was greater than David, and is the prophetic glance at all that He has been interested in from the Jewish Covenant; interest as their God ("In all their afflictions He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them: and He bore them, and carried them all the days of old," see the end of the chapter) to the end of His and their deliverance. It was the application of His righteousness to them, for He bare them, to verse 23; and therefore it declares the Lord's deliverances all through, that the enemy was against Him, *i.e.* God's deliverance and preservation of Him from that to the end, His final triumph,

and therefore the deliverance of His people—His own sitting therefore on high, and becoming Head over all. It is the David, however, all through ; in the last word, sitting in the anointed way through Him. But it is, withal, the place of the Beloved before God, Jehovah, even after all His deliverances, and therefore celebrates all His deliverances of Him.

The comparison of this Psalm with Matthew xxv. raises the question as to the destruction of all the wicked when Christ comes. I think we must distinguish between the outward submission in the conquests of Messiah, as in Psalm xlv., and Divine sessional judgment. It is certain what is left of Israel will be all righteous—it is said so, and many passages show it ; this is just judicial and not warlike triumph. As to the Gentiles, there are both, because He takes up Judah and makes him His goodly horse in the day of battle. Thus in the war there will be submission which may be feigned through fear. The judicial process when individuals are judged is another thing ; then they are finally separated when brought under it. This last is clearly the character of Matthew xxv.

PSALM XIX.

This Psalm seems to me to show the Lord in the two great parts of His glory in the heavens ; far above all principality, while the present estate shows indeed the glory of the Son, though not the sun, and withal the

wisdom of God the Ordainer, and His actual righteousness (as under the law) or Judaical righteousness and glory. All the world were guilty of the great offence—Christ, in the same act, was not ; He was born under the law, and fulfilled, and did not come short of the glory of God in it. But He speaks of them in His state of liability—excellent in themselves—His delight is in them. But also, as in the world, Thy Servant is warned (verse 11), see also Ps. xvii., 4. Observe further, for there is much depth in this Psalm, the heavens do not declare the glory of Jehovah—that is His Covenant name—but of God. The law of Jehovah converteth the soul—it is perfect ; compare Pss. i. and xl., so also John viii., 29. The Gentiles are His natural glory, for it is as risen to be the “Sun of righteousness”, He is Head of them, they being let in, receiving life, through His rising—the Jews, His legal glory, for it is only as fulfilling that He came the Head of the Jews, having the promises as the Seed, and as in and by them He reigns in the world, where righteousness has its sphere of fulfilment. But this is too large a subject to do more than notice in this heading of this bright and shining Psalm.

But I note a word in passing on Psalms xix.—xxi. In the first we have the Creation for Gentiles, leaving them without excuse—the perfection of the law for the Jew. In xx. the godly Jew—the Spirit of Christ views Christ on earth—desires deliverance in and of Zion ; in verse 6 the deliverance comes not thence, but from the heavens—His resurrection. Then these godly Jews see Him already glorified (where we are one with Him), persecuted before He returns to take the glory and fulfil then His good designs for Israel. But He is now, to Israel, King—they

see thus the witness and consequence of resurrection. In the end He is King against His enemies. Thus all His history is brought out with a Jewish eye, *i.e.* the Spirit of Christ in the Jews.

We have then the testimony of Creation and the Law.

The workmanship of God and the law of Jehovah are very manifestly, I will not say contrasted but distinguished—a tacit testimony by which we may say “Have they not heard?” The declaration of God’s glory, not the law, declaring His righteousness. The Spirit only may recognise, but they declare the glory without any reference to the character and condition of those to whom they are displayed. Thus they are referred to in Romans x. They become emblems of grace in Matthew v., 45 to the end, and Christ as the Sun of it as set in the heavens, for grace is from the heavens. The law looks for righteousness from the earth, therefore even in reference to “He maketh His sun to rise upon the evil and upon the good, and sendeth rain upon the just and unjust” when grace is the subject, loving those who do not love us, loving our enemies, the very character of grace. This, *i.e.* the natural testimony of benevolent goodness to sinners was among the Gentiles (He left not Himself without witness) as the law was amongst the Jews, and so pleaded in Romans, that every mouth might be stopped, and so grace from heaven from the Sun of righteousness, and the rain of His Spirit was on Gentile as well as Jew—here however it is only the sun, not the rain, because of universality. The heavens spread over all, and the sun going about from one end to the other. Now this symbolically shows the character of grace, its scope and working in light, and fulfilledly when the Sun of

righteousness arises indeed in Person. The spiritual estimate of the law in godly acknowledgment is then beautifully stated, but not, it appears to me, in connection with heavenly hopes or heavenly righteousness—grace has established that in the heavens. It is rather a godly Jew on the coming in of the Millennium, the other symbolically stating what was (to him) “in the heavens,” Jehovah being owned as the Rock and God of the Spirit-taught Remnant.

It seems to me that there is a certain connection between this Psalm and those following, up to xxiv. inclusive. Having Creation and the Law, we have then Israel considering the suffering Messiah—an enigma, no doubt, but here explained, Pss. xx. and xxi. In Ps. xxii., we have His own blessed expression of this suffering, as abandoned of God in it, which He alone could feel and express; and in this He identifies Himself with Israel, and therein with the Remnant, for it is remarkable, while the basis of all its hopes, how the Church is excluded from all these Psalms. In xxiii., xxiv., we have the dealings and leadings of the Lord on the earth, as an Object of care, until He be fully recognized as the Lord Himself “mighty in battle,” in the great scene (in Israel) which is in view in all these Psalms, and must be, in speaking of earthly judgments. It is not His moral trial, as put to the test, as identified with others—with Israel—but how actually He was led, as faith recognized it, till He took His place in His due glory. Pss. xi. and xviii. also have their connection, though xviii. and xix. have a substantial, special place, each of its own. To the end of Ps. xvii., the resurrection is the answer to the difficulties in which the righteous man finds himself, and

the folly of iniquity; Ps. xviii. is the intervention in judgment and against.

We clearly get, in Ps. xix., Creation a testimony, and the Law a testimony—just an epitome of this ground of the Romans; only there it is in conviction of sin. But Ps. xx. brings in the godly Jew understanding another point—Messiah in the day of trouble—Jehovah's help looked for for Him. To see Messiah in trouble, crying, was exceeding much, and to see it, as such, in faith. He had said "Strengthen Thee out of Zion," but He hears Him from His holy heaven. But this is thoroughly Jewish. "Now" (verse 6) seems faith, but founded on some deliverance (verse 8), deliverance to themselves. Ps. xxi. goes farther, entering into the answer, or rather the counsels of God concerning Him, before He gets the Jewish blessings; it rather exercises judgment on His enemies then. He is prevented with the blessings of goodness, crowned, and length of days for ever, glory, honour, majesty, blessing for ever, Jehovah's countenance. Then He finds His enemies, who had imagined mischief against Him. In a word, Ps. xx. sees Him in, or rather out of, Jewish sorrows, still knows He deliverance and faith; Ps. xxi. sees Him the other side of resurrection, and in glory, explaining the conduct and result of unbelief. Then He finds His enemies who had imagined mischief against Him.

Hence in Ps. xxii. we find Him in the trouble which takes Him out of the regular answer to Jewish faith—God does not hear, whereas it had been said "The Lord hear Thee"; but in verse 21 we have the hearing of Ps. xxi., only He does not rise up here, at all, to the heavenly glory. But we have an elect Remnant gathered, so that it is

distinguished from Judaism and becomes the Church, *i.e.* an assembly owned apart; then all Israel as the great congregation, and the blessing of the meek, and the Lord's dominion. Before Ps. xix. they were the general dealings with Messiah, or the Remnant in the midst of Israel, wickedness prevailing; Ps. xviii. taking the whole account from Moses. But in Ps. xx., they look on at Him in suffering as before Jehovah. The matter between Him and Jehovah, in the day of His distress, begins another subject, Ps. xxii.

This series of Psalms is exceedingly remarkable, as referred to here. It is evident that in Pss. xix., xx. and xxi., we may see the Spirit as working in a godly Jew—Creation a testimony—the Law, or testimony of God, delighted in. Ps. xx. sees Messiah entering into their trouble, when the name of the God of Jacob was to avail Him. So Simeon owns Him as the salvation, but sees Him too, a sign to be spoken against, that the thoughts of many hearts may be revealed, but His heart is looked at as the full vessel of Divine desires—the Object which creates the affections of the godly Jew. The Anointed is saved—a wonderful thing to say!

Ps. xxi. goes further, and sees that His heart's desire has been met, but views Him as the heavenly Man, I take it—still as the answer, but more than expected answer to Ps. xx. He is “made most blessed for ever,” and “glad with Jehovah's countenance,” honour and great majesty being set before Him, the crown of pure gold being put upon His head. Afterwards, those enemies, who would not that He should reign over them, who imagined a device they were not able to perform, to cast Him down whom God would exalt, who would not say “Let the king hear when we

call," "Jehovah fulfil all Thy petitions," are brought before Him. Here then we have the heavenly associations of the Jewish people, godly ones—the Church position not being entered into. Messiah, who entered into Jacob's trouble, is known as the heavenly Man whom God has exalted—the King. This we get, I take it, in Daniel vii.—the saints of the heavenlies; not yet the Church, though the Church were that. And, note, this is the first Book, where we have seen resurrection-hope much more full. Perhaps those who do not die, nor are cut off, are therefore able to learn the song sung in heaven, and go with the Lamb "whithersoever He goeth," being redeemed from the earth.

Then in Ps. xxii., we have not the looking on of the godly man, but what Christ alone can express—His not being heard of God Himself, and what He suffered in that time itself; the forsaking of God not being in Israel's, His sheep's, trouble, and they identifying themselves with Him, and waiting His deliverance—but what He felt while He was not heard, as between Him and God only, the vessel now of wrath, and who, when men closed Him in, looked to God and found Him not. Then the answer of God is into that depth—He was on the horns of the unicorns to be heard, and this name which met Him there, that love of God which, satisfied and glorified in Jesus, the Lord being brought ("Thou hast brought me"), and brought by His righteous judgment into "the dust of death"—Awful word!—reaches down there into that place, and takes up the vicarious, yet personal, sufferer out of it, and becomes redemption—God's love going down there, He raised by the glory of the Father! This name of God His Father, so known there, He makes known to His brethren, and so

forms, of the Remnant of Israel, the Church ; though the ingrafting of the Gentiles, so as to be one Body, is not of course touched on here. Here however the Gentiles can come in, the middle wall is down, as the Apostle argues at large, into which we need not enter. He has destroyed, in His flesh, the enmity. Here however it is pursued on from the Remnant congregation, as in Romans xi. (which introduces, besides, the provoking to jealousy of the Gentiles), to the great congregation of Israel. The whole nation in that day, and all the ends of the earth remember themselves, and turn to the Lord.

A few more words on Pss. xix.—xxiv. In general the order is given rightly previously, *i.e.* Pss. iii.—vi., great general principles connected with the rejection of Messiah in Ps. ii., as regards the state of the Remnant—Ps. viii. being the result as to Christ. Then, founded on Pss. ix., x., the actual latter day history in the land—the experience of the Remnant, looking to Jehovah in that state when all is evil, ripening to judgment—this goes on to Ps. xv. Pss. xvi., xvii. are trust and integrity in its effect in the slain One, xviii., Messiah suffering the pains of death—the Centre of the whole history from Egypt to the Millennium. Ps. xix. then takes up the testimonies of God—Creation—the Law—Christ or His Spirit were the glories of the heavens (for the earth is corrupt) and is subject to the law and discerns its perfectness. Then He is a suffering Messiah (The Faithful Witness) where the faithful see Him in the spirit of prophecy ; the result being His endless life and glory from Jehovah as Man, and the Judgment of His enemies—His hand shall find them all out. But then as Centre, and necessary Centre of all, and alone, embraced in

all the rest and so itself bringing it forward, stands by itself in His own lips the prophecy of Atonement and the Cross—the forsaking of His God—with its effect in gathering the Remnant, and in the world, both the great congregation (of Israel) and to the ends of the earth, and the seed that is to follow. Then comes the sure confidence and future result of this in Israel, and for the present faith and confidence of the individual, Jehovah is the trusted Shepherd, and all passed through in security, and so security, as to all before one, reckoned on. Jehovah takes care of the saint—that for the time of weakness, death, and enemies. Then finally the earth is the Lord's and its fulness, the godly Remnant will abide in His holy hill, and the glory—the glory of Jehovah—takes its abode in the house—Jehovah of hosts is there. Then follows the various experiences of the trusting and exercised soul, as usual, to the end of Ps. xxxix.

PSALMS XX.

This Psalm begins a new subject. Just as after Pss. i. ii. Israel sees Christ passing through the time of His distress—His sacrifice to God sets Him as her Head before Jehovah, and she owns Him as King. Here we have the Spirit in the Jewish Remnant seeing Christ standing in their trouble and in their priesthood. The speciality of Christ's position viewed by the Spirit in the Jewish Remnant. Thus they look first for help out of the Sanctuary, and strength out of Zion—the resurrection proves more to them,

when understood. He will hear Him from His holy heaven. In a word, this Psalm and xxi. go through the whole history of Christ, in a Jewish point of view, from His entering into the trouble of Jacob (which they have in the latter day) until they know the Lord alone exalted in that day. It is not till after the lifting up that they know that it was He.

This Psalm is the recognition by the Jehovah-taught Jews, of the latter day as in the time of their distress, of Jesus, even the crucified One, as their Saviour. Their thoughts towards Him—"Now know I." The last verse singularly depicts its force—"Jehovah, save" (the root of "Jesus") "the King hear in the day of our calling"—the recognition of Jesus, and in Jesus their own security, for God heareth Him.

It is Christ in royalty, rising and receiving glory, but all Jewish in this Psalm and in xx. "Jehovah hear Thee, fulfil all Thy petitions in the day of trouble." The name of the God of Jacob, so not "Hear us, Thou!" but "Let the King hear us." Now it is just in connection and contrast with this that the Lord says "In that day ye shall ask me nothing; I say not that I will pray the Father for you, for etc. . . whatsoever ye shall ask the Father in My name, He will give it you," associating them with Him as sons. They look at Messias, wondrous sight, as in the trouble, but Himself only as entering into it, and seek the desires of His heart to be granted Him. Therefore we have the King joying with Jehovah's strength, not the Son one with the Father; we have them looking at Jehovah's dealings with the King, not we in Him, and in His name asking of the Father, He being withal in us. It is "Jehovah saveth His

Messiah," *i.e.* known in resurrection. They know the acts, we the Person. He is the Son of God with power, we say, according to the Spirit of holiness, prevented with the blessings of goodness before He reigns as King, His glory being in this salvation and answer, honour and majesty set upon Him, see Hebrews ii. Still it is "the King trusteth in Jehovah"; He is a Jew—verses 8—12, the King is addressed. The strength of Jehovah they look for.

In this Psalm, Israel, through all, sees the glory set on, even preventing Him. This is, as it were, to faith the key to the following Psalm, in that it gives that viewed as a whole. There He is in the day of trouble and suffering.

This Psalm is the Jewish Remnant's joy in the position of Christ with God. They perceive His acceptance, and exaltation, and are now of one mind with it, and see how He did save Him, though they had esteemed Him stricken of God and afflicted, though this be not here adverted to, but the acceptance of the King. In a word, they come to understand the resurrection and ascension of Christ, by knowing His Person, as we shall see more of hereafter. But it is as the Man, the Christ, the King (verse 7), and therefore knowing their own security, *i.e.* His power, as believing people, and trusting in Him as the Deliverer also of them in the latter day, for they see Him as a Jew, and in faith destroying His enemies; for them to faith, over unbelief, its own difficulties, faith its sins as the enemies of Christ, and triumph in His victory, not seeing them as associated with itself. So the Jews in the latter day—by faith in Him they see Him all through as He is; it was "against Thee." We may compare the last verse with Isaiah ii., 11, 17.

—9 (8). Note the use of *E'lyon* (Most High) here.

PSALM XXII.

The first verse declares the great burthen of this Psalm—Messiah's great burthen—even one to which the assembly of the wicked would have been as nothing; but that He should feel Himself separated from God! His God! Therein was the deep burthen—insufferable to all save Him. Yet worse, infinitely worse, to Him as a trial, than to any one else. Is He not therefore precious to His people, yea, even as to God? For it is God in them who loves and delights therein. For herein His people have a common mystery with Christ, to feel as God, yet about themselves as men, yea, as the very people interested and needing—He for their sakes, they as in themselves, see such language as verses 14, 15; and that this was the deep trial, see verses 11 and 19, comparing verse 1. The evidence as to the Jewish personality of our Lord, as suffering, is remarkable in verses 4, 5, adding verse 6. Observe too the distinction of the Person in Christ from the liable and suffering soul, *i.e.*, human nature, yet union with all, so as Man prays for Himself, by virtue of the Spirit in Him, so yet otherwise because it was the power of the sin resting on Him by the Spirit. Christ prays for *y'khidhathi* (my only one); that this is Christ, we have absolute certainty, not only from verse 1, but also verse 22. Christ praying that He might be “saved from,” &c., and “heard in that He feared”; so in us of necessity. Observe also “O my strength” is the same word, inserting *vav* (u) as the title, and “the morning” means dusk, or dark

ushering in of morning on, or concerning the Beloved. This whole Psalm is concerning Jews, and as relates to Jews (save verse 18) and that which He was amongst them, rejected by them.

Then further it is Christ as heard, Christ as Man who speaks, "For He hath not" &c. (24), and as a Jew. Then we have His first ministry in the congregation—that I apply to the saints gathered out among Jews, the Gentile saints being added thereto. "Ye that fear the Lord, praise Him," we know from John xx., 7, the Lord's application of this. Then all the congregation, as under Solomon, compared with David, the *kahal rav* (the great congregation) is His Solomon state. The rest of the Psalm follows this. I am not so ascertained of verses 30, 31, as to their application. I see that it rests on the resurrection glory of Christ as delivered, and delivering as Man. I should incline to think it the elect Remnant; if not, it would be the latter day Jews, witnesses of His acts, witnessing who He was, and how He had delivered them, for He bore, as a Jew, their iniquities. And this was what was to be explained, for it was the strength of the dark morning that was wanting. I am not sure verses 30 and 31 apply to the same thing; verse 30 seems clearly the Remnant out of the Jewish people, "to *Adon*," not "Jehovah"—the Hebrew confirms the supposition. I am inclined to think verse 30, "the congregation," and verse 31, "the great congregation," or the first Remnant of it who are witnesses to Christ's righteousness all through; compare Rom. iii., 25, 26.

This Psalm exhibits the blessed Lord in the trouble when it must be borne, and His view of it, and His ways.

toward them—its real character is known here. It takes up this very question of trusting Jehovah—and the seed of Jacob, not the name of the God of Jacob, is now in question. It shows what entering into this trouble cost, because sin was the occasion of it. As the generation of unbelievers was not to pass away, so the Remnant shall be counted for a generation, and their posterity shall receive their character and instruction from them.

The Lord enters on it as a Jew—He was such, but there was nothing that a righteous Jew might expect. He was alone here in saying “My &c.,” and so He had anticipated, but then He was saying “My Father is with me.” Scorn, enmity, perfect depression (He was crucified in weakness, see verse 14) and Jehovah’s face hidden from Him, these marked His state really there but faithful, saying “Thou art holy.”

Y’khidhathi (my only one) translated “darling” in verse 20, we have noticed elsewhere.

—22. Note, if we remark what the force of this verse is, we shall see what the character of our praise, in worship especially, ought to be; for what, since Christ leads it, must His sense be of the nature and completeness of this deliverance before God, and His new position?

Note, Christ does not declare God’s name as known to the great congregation, nor call them brethren—it is the same God He praises, no doubt—nor does He say “in the midst of the congregation.” In truth, His praise of Him “in the great congregation” etc. sets Him rather alone, though as publishing His name, leading them to praise Him. So also He pays His vows “before those that fear” God. It is evidently more Jewish for the

deliverances than the revelation of the Name, founded on verse 24, which refers to the act but not to the Name which He revealed when delivered. See Psalm cxlv., and then John xvii., where Psalm xxii. is fully brought out.

Verse 22 gives thus in Jewish sort "Thy name," but as Christians we have more. This was on resurrection—"My God and your God." But then He had more for His disciples which He had been afresh, or as a new thing, revealing to them all His life—the Father; now this was fully declared in John xvii. Not only did He own Jehovah as His God and walk accordingly, but being One, the Father was seen in Him. This is quite a new thing by virtue of the Divine union of the Persons, and yet He is not ashamed to call them brethren. Therefore He says too: "My Father and your Father." This was not merely Jewish, see John iv., where this begins to be opened out. Therefore this time is not mentioned in the Epistle to the Hebrews, nor introduced in force—but God, being of all the children, as such, by faith. But then this address to them in the name of brethren introduces them into the place of children as in John i. "to them gave He authority to become the sons of God," because He was to praise for redemption in the midst of the congregation. The difference of the relationship to the Jews of Christ in the flesh, being concealed and smothered, is the root of the error of Irvingism. It is the devil's abuse of His relationship in the flesh to them, as of His mother linked with them on earth, though holy. This rejected One "Who is my mother?" is of His Father (heavenly), and so the children, and not knowing the earth save as subject, and therefore if knowing Christ after the flesh, knowing Him no more, and therefore *καινή*

κτίσις (a new creation). All their good and special knowledge is just what Christ has set aside, and they even held that unholily and it is evil; just as in Galatians, the Jewish ceremonies to a Gentile, united to Christ in resurrection, was the same thing as going back again to his own idols—*quod nota*—have their natural headships, not God's family and the like. Verse 22 however, being in resurrection necessarily involves sonship, for He therein was declared Son of God with power, and it is only after resurrection He says "Go tell my brethren" but thence it is addressed to be the means of calling *Kól-Israel* (the whole of Israel) that they that feared should praise.

—24. The reason.

The Church is always lost in Christ in these cases, as in Isaiah l. elsewhere.

—25. Praise in all Israel.

—27. Gathering of Gentiles thereon.

—28. The Kingdom.

—29. Imbecility of Man.

—30. (Heb. 31). *Kól-Israel* (the whole of Israel) was a Remnant, a seed of God, see Isaiah lxxv.; their posterity will have it from them.

I see another difference between this Psalm and lxix. In the latter it is looking as a Man for something from man—Man is not presented as fully proved, but as being so. He looks for some one to have compassion, for comforters, and finds none. In xxii. He does not—they are only bulls of Bashan and dogs—they part His garments and cast lots for His vesture, and He looks only to God, and finds the wondrous forsaking of wrath.

PSALM XXIII.

Notice in this, and also in the two following Psalms, Messiah having Jehovah for His Shepherd; compare John x.

I have nothing particular to remark on this Psalm. "Jehovah" is the point; still there is the portion—restoration—security in the shadow of death, in the presence—in spite of enemies, security, and blessing constantly, and to dwell in the house of Jehovah for ever. This is personal association with and care of Jehovah in intimacy with Him as a Protector.

This Psalm, then, passing through the trouble, introduces Messiah, as a Man, to the Lord's house—His Father's house. In the following Psalm we have "the earth the Lord's," and the King of Glory in His coming forth. Thus in these two Psalms, Israel's Shepherd in the Person of Christ, *i.e.* Christ, as the Man united to Israel, owns Jehovah, in its behalf, as in righteousness One with it, as His Shepherd. So He would be baptized—come out of Egypt—obey—though a Son, learn obedience by the things which He suffered. Then also "the earth is Jehovah's, the world and they that dwell therein." This introduces all to Jacob and the hill of the Lord as a centre, and who is to sit there? Christ, the King of Glory! And who is He? He is Jehovah—Jehovah of Hosts, mighty in battle, thus identified, in these two Psalms, with the sheep of His pasture—Jehovah, His Shepherd, and manifested as Jehovah in the midst of the assembled world at Zion. What a place,

and compass of glory to hold! To us it is the Cross for sin, and death the door, laying down His life for the sheep, and One with the Father; so we may compare our relative positions.

This Psalm is plainly the Lord Jesus Christ, as Man, expressing His faith as Enos. Verse 3 might seem difficult to some, but besides His resurrection, the enquiry into the way in which He entered into the suffering and sorrows of His people, will I suppose, show the force of this, and abundantly fill the hearts of them that know it. The comparison of verses 27 and 32, John xii. and the garden of Gethsemane in John xviii., 4, will illustrate this.

PSALM XXIV.

This Psalm seems the introduction of Jehovah into the great scene of Christ's sufferings, trial, and humiliation. It is a transition Psalm—His manifestation as, and to be, Jehovah. The title of the Psalm, if correct, is remarkable; it would rather seem that something was left out, or that it was elliptical. It is not "a Psalm of, or on, David," but "On David, a Psalm on, or of Jehovah," though "Jehovah" seems also to join itself to the following words—*L' David miz'mor l' Jehovah haaretz*, (of David, a Psalm on Jehovah, the earth is Jehovah's).

The Septuagint has the singular addition of *τῆς μιᾶς σαββάτου* (on the first day of the week) which is indeed *ἡ κυριακὴ ἡμέρα* (the Lord's day). But this Psalm specially

includes His dominion over the Gentiles, *i.e.*, Christ's supreme glory—"The earth" &c., "For he hath founded it." But, being the Lord—Who shall ascend into His presence? He that walks in righteousness; that is therefore Gentile saints as well as Jews. Still, Jacob having the pre-eminence, they seek Jacob's face, or Him as the God of Jacob, for there His name is. The latter part of the Psalm is too plain to need comment. Christ here enters the gates of glory as the victorious Deliverer—Himself Jehovah of hosts.

This Psalm embraces, as the state things, that "the earth is the Lord's and the fulness thereof." Yet His house and the seat of His present glory is in Jacob—who are those who shall ascend there? And though those, more immediately concerned, may be of the fountain of Israel, still the door is open to every one coming up with clean hands and a pure heart. Hence it is not principles on which the crowd of ungodly is avoided, but the personal state of the person who comes—not the character descriptively but the state.

We have in this Psalm the universality of power, and the character of Jehovah, and those, who have this character, will then have the blessing of Jehovah, Israel's Shepherd. He is this then to the world, by virtue of what He is necessarily in power and character. Yet herein Jacob is still held in his place, see verse 6, and compare John vi., 20, 24, which, so compared with verse 23, and verse 20 compared with verse 22, much open the relative position of Christians with Jews under Jehovah, through the revelation of the Father's name.

The recognition of Christ as Jehovah closes it—His

exaltation to the full glory of universal dominion as Jehovah, after His identification with them in sorrow, and leading them, and being over them in battle. "The Lord . . . shall fight, as when He fought in the day of battle ;"—it is consequent upon these battles, for and with Israel, that He sits upon the throne of the kingdom. The saints are with Him previously ; but He is united as David with the Jews, and takes with them David's humiliation, as well as, intermediately, Aaron's place and David's victories moreover, but this is not sitting on the throne of the kingdom as King of Glory, as thereon and after He shall do. He will have come in His glory, as regards us indeed—"When He shall come in His glory . . . then shall He sit on the throne of His glory."

PSALM XXV.

This Psalm applies the deliverance, in His Person, to Israel. Here we have the voice of the Remnant according to the Spirit of Christ in the latter day.

It seems to me that not only, as heretofore remarked, sins are not confessed, till this Psalm, after xxii., but, what is perhaps the secret of this, the tone of the Psalms changes from what preceded. It is far more personal and experimental, the outgoings of the heart itself to God ; previously more dispensational. There is the same general condition of the Remnant, but before that Psalm it looks at that condition and what belongs to the righteous Remnant—the place they

were in, in its various aspects, and what they needed from, and God met them in ; and they were the faithful ones who thus cried to Him and whom He regarded, and then largely Christ entering into these sorrows and making atonement, closing with His entering into the Temple in glory, with the character of those who should have a part with Him. It is the whole scene, which involves the personal feelings, and Christ Himself, but from this Psalm we have the individual opening out his heart to God as to himself. Christ had done this, but that is another thing and belongs to the ground of their position. Previously the appeal, though to mercy, is always on account of integrity ; this, note, is much more intimate, and this is the effect of personal confession which brings, for ourselves, to God. After this Psalm, to the end of the Book, we have only Ps. xl. which speaks of Christ. Ps. xli. is the poor man's place, which He pronounced blessed and entered into, but here looked at as that of the godly, repentant Remnant whom He went before, though in Him the baptism of repentance was only fulfilling righteousness, still taking His place with them. In Ps. xl. though in the place of trial, He is simply perfectly accomplishing God's will, Himself individually a witness in the great congregation, and taking the place, as we know, of the former sacrifices.

In Psalms i. to xxiv., we have Christ constantly—a whole series of dispensational relationships. First, God's counsels in Ps. ii. as introductory—Son of God, king in Zion to whom the kings of the earth are to be subject ; Ps. viii., as Son of Man over all things ; Pss. xvi., xvii. trusting, even to death, and righteous, and their respective consequences in glory and joy ; Ps. xviii., a suffering Christ—the Centre of all

God's ways with Israel from Egypt to the Millennium, After Ps. xix., the witness of Creation and Law, the suffering Messiah on earth exalted and judging His adversaries, xx., xxi. ; Atonement the ground of blessing, from the first Remnant to those born in the Millennium, xxii. ; Ps. xxiii. is so far Christ as that, though not a sheep, He had this path, going before them in it. But the Remnant is here—it is in Ps. xiv. also, verses 3—5—but here He is at their head as the King of Glory, the Lord of Hosts entering into His temple. Psalms i.—viii, are a general preface—the Remnant, and Christ rejected and taking the place of Son of Man ; ix. enters on latter day Jewish ground, and the experience of the Remnant in it ; Christ, xvi., xvii., having a resurrection place, and at God's right hand in hope—"the joy set before Him ;" xviii. His sufferings, the groundwork of God's dealings with Israel. Then the testimony and Atonement, as we have seen, and finally the especial care of Jehovah over the sheep, in the path in which Christ trod, and then His taking His place in glory in the Temple. Pss. xxiii., xxiv. are supplementary, shewing what is to happen in the last day, and are consequent on Atonement.

But there is more—Pss. xxv.—xxviii. give this experience, and as in xvi. xvii., besides the confession of sin, we have trust and righteousness or integrity ; then confidence, and the demand not to be shut up in one class with the wicked ; but from xxiv., we have Jehovah Himself distinctly brought before us, and the acknowledgment of what He is as a resource. With this comes forgiveness, promise, and warning. This character of the Psalms goes on to the end of xxxvii. ; in xxxviii., xxxix. we have governmental wrath ; xl. the Spirit of Christ entering into it, but going much

farther, coming to accomplish all the counsels of God. But evils "encompass" Him, as well as iniquities "are upon" Him. He is the poor and needy One as well as Substitute for all Jewish sacrifices, and (xli.) blessed is He who understands the poor. But this returns to confidence in Jehovah. But we have clearly Christ both in the determinate counsel and foreknowledge of God, and in the sorrows and sufferings of the Remnant.

In this Psalm we have Christ as Aaron, as intercessional Priest, confessing Israel's sins in that day of trouble, that tenth day of Atonement, as His sins, when they are in their trouble with their enemies.

—7. Here first we have the confession of sin; before, it is the suffering, godly Remnant in their various exercises of heart, or Christ. This makes this Psalm, after the full glorifying of Ps. xxiv., of a very marked character. It begins a new series of thought.

PSALM XXVI.

This Psalm is the special portion of Christ in the Remnant.

In this and the two next Psalms, Messiah, and His Spirit in the residue, does not merely, as up to Ps. xvi., judge the character of the wicked, contemplating it in spirit, and God's judgments, but, mixed up with the wicked in His life outwardly, He insists on His separation from them and their judgment. We have here the perfectness of Christ,

in the midst of haughty Israel, by virtue of which He will accept this intercession.

NOTE. In Pss. xxv., xxvi., we have the spirit of the converted man in Israel in that day; in xxvii., xxviii., we have his appeal to Jehovah, as taught to seek His face, and separation from the ungodly.

PSALM XXVII.

This Psalm is the word of Christ as in the tried Remnant of the latter day, as identifying Himself with their feelings, founded on His expressed experience of the Lord's faithfulness when He stood alone.

Observe, the time of trouble is the time of God's deliverance; compare Ps. xxxii. Mercy acted on is the foundation of fuller prayer. It is needless to observe the moral principle which gives confidence.

Here the Lord's pavilion, from all that surrounds His life outwardly here, is specially in His mind.

Christ here takes up the question, in their conflict, consequent upon the intercession and integrity uniting itself to them, so that, with His foot in an even place in the congregations, He should bless the Lord. The result is plain—His enemies and foes stumbled and fell. "Jehovah is my light and my salvation" is its thesis; "enemies" and "foes" are the words. Love of the temple for delight in His beauty, and enquiry, makes a pavilion in trouble; and meeting enemies is only to lift His head above them. The

character, in such a place, is "Hear when I cry"—next is the answer of Jehovah, I conceive, "My heart said unto Thee" (Messiah) "seek ye" (His people) "My face." Then the answer of Messiah for them, or on their behalf, as their given representative of Jehovah; if He said to Him "Seek ye"—wait on Jehovah is the result from Messiah to the body. Such is the position of Israel in Him.

—1. *I-ra* (shall I fear) and *pa-khad* (he feared) are nearly the same, but it seems to me that *pa-khad* is more "terror," even if used of Jehovah; *ya-re* (he feared) more "fear" in a godly sense, as in Proverbs i. 7. Still, as in verse 3 here, it means simple "fear."

—8. *Query*, is *amar libbi* (my heart said) something like *amar b'libbo* (he said in his heart) and *li'vavam* (in their hearts) employed in the sense of "as to," "about"? So that the sense would be "I recalled" or "thought upon," "in my heart that Thou saidst—seek ye My face."

—12. "Enemies." Oppressing enemies within are worse than without—not open; nor is integrity of avail here in the same way.

PSALM XXVIII.

This Psalm is the voice of Christ in the Remnant in the latter day trial; but I take the wicked to be properly the unrenewed and unyielding Jews, whose portion is told in verse 5. But the Lord has heard Christ for the Remnant. He is not only His strength, but theirs.

The last verse is the intercessional blessing of Him that intervenes, introducing, or the door into, the millennial glory under Him as the Lord, for then the Lord properly lays aside His humiliation as Mediator, *i.e.* in His people. We have seen this celebrated in Ps. xxiv.

The Spirit of Christ speaks in this Psalm (having this power of intercession) in the Remnant, or Him as the Head of the Remnant, expressing the trial of their connection with the wicked in Jerusalem etc. But they look to Jehovah—they cry, and beg Him not to be silent. The reference is to “the Oracle”—the cry is the consequence, the expression of their unwilling connection with the wicked—praying Jehovah they may not be as in their train, being separate in spirit, and avowing this, and the benediction because the Lord has heard this (verse 7). Messiah recognises, in the midst of it all, Jehovah is His strength.

—8. Seems to be the discovery of this by the Spirit in the Remnant receiving and acknowledging Messiah.

—9. Then He becomes the benedictory Intercessor of this people understanding Messiah in faith.

PSALM XXIX.

This Psalm is manifestly the coming forth in power of David the king ; compare Isaiah lxvi., 6.

The voice of the Lord settles all question of power. The Psalms which follow, up to xli. inclusive, give the full

exercise of the soul of the Remnant in adversity—in integrity—forgiveness known, specially of Christ, the true Remnant—the wicked being in power, chastening, treachery, and certainty of security in Jehovah—faithfulness also in declaring His righteousness. Thus it is the Spirit of Christ, sometimes expressing what passed in His own heart, sometimes sympathising with the Remnant in the latter day, and urging on them the same constancy in Jehovah, as, for example, Pss. xxxiv, xxxvii; returning then to the consciousness of His own sorrows, out of which He was called to apply the faithfulness of the Lord to the sorrows of His poor afflicted, and, alas! too unfaithful, but cherished and beloved Remnant—He also in the same position of dependence as in xxxv. at the end; see also the end of Psalm xl.

The Lord is not silent. He not only saves His people, but strangers, even the mighty of the earth, must come and submit themselves. His temple now is where all have His glory for their theme! Jehovah is above all motion of the people! Jehovah is King! Jehovah not only saves but gives strength to His people, for they are connected with Him! Yet victory, being complete, gives them the blessing of peace. Jehovah must be victorious and blessed, but this people are connected with Jehovah. It is still Jehovah, and His glorious Sanctuary (see *margin*, verse 2), the mighty are to own. It is the universal assumption, within its power, by the Voice of the Lord of all things.

PSALM XXX.

This Psalm is an important one, and embraces a broad general truth—true in power in Christ either way, and in truth in the Church. And by “Church” I mean here not the Church properly so called, but the whole portion brought under Christ in the day in which He comes, whose right it is, and all things are gathered together in one in Him. The House was, in one sense, dedicated therefore when the Lord rose again and ascended, but it was properly fully so when the fruits of His resurrection, even the Jews, and of His ascension, even the glorified saints, are brought in—ever the saints in either case. Now the portion of all was with Him—was, to be brought into unity with Him, in that which was manifested in Him on their part, which thing, as we have said, not in full power but in truth, is love in Him and in us, as He says.

It is the assurance of triumph then, in all, after death, whether the Jews as a body (or the Body of Christ properly) as in Isaiah xxvi.—the necessity of passing through death, but death overcome—that His holiness now secures them—that their previous glory cannot stand, however they may have seemed to have had it in God’s strength, for it was not their glory. But the resurrection glory is that which can be properly only called “Glory”; we may compare, for the expressions, Isaiah lxx., 14, *et seq.* Indeed, I am inclined to think the Psalm more properly applies to the Jews standing, as themselves raised out of the death of the former generation, in the strength of Christ’s resurrection.

However some expressions seem to include the Church, but more especially Christ, the congregation, and the great congregation—the false confidence contrasted with the real confidence of the Jewish Remnant.

The Psalm shews the value of the resurrection to the believing Remnant; verses 6 and 7 are confidence in Jehovah, and His favour, short of death, as establishing anything short of death. This could not be, because there was no stability in creature blessing. There was still the liability, and in fact the need, seeing Jehovah was holy and the people sinners by nature, if the matter were fully probed, that Jehovah should hide His face from them—yea! though they were externally righteous. This case Christ, the Son, alone could undertake standing in the righteousness of God, responsible (in both before Him for the evil), and this He undertook, and therefore expresses the endurance, undertaking the creature liability that they might enjoy, in and under Him, the stability and immutability of resurrection blessing, which was beyond all questions, because the result of favour which took up and passed beyond all liabilities of sin, and was of purpose to bring them beyond all which regarded Him, short of this question—the exercise of power, on the results of sin viewed in their worst form, in grace. “Thou hast lifted me up,” “Thou hast brought up My soul”—true personally in Christ—“Thou hast kept me alive, that I should not go down into the pit”—true of those of the Jews for whom He had undertaken it. Again we see the difference of our condition, for we are “quickened together with Him,” although the power of the victory is shewn in those who are changed and die not at all; so in John xi.

The holiness of God, thus known, becomes security. His anger—how well we know it!—as under the law, endures but for a moment, the sentence indeed of death is passed—it must be, but then it is past and gone; “weeping may endure for a night, but joy,” blessed truth! with every shadow gone, and all of God, “cometh in the morning.” What an Interpreter is Jesus, as on the Cross, and risen from the Cross and death, of all the thoughts, and ways, and principles of God, as to and in man’s estate! “Sing unto the Lord” He says, and may well say, thus knowing it. “Sing unto the Lord, O ye saints of His”—His glory shall sing, and not be silent, for Jehovah has not been silent. His glory is the tongue of redeeming praise, and how loud it speaks! Glory now is redemption witnessed, and His word is “Magnify the Lord with me, let us exalt His Name together”! Always together!

—12 (13). Glory (*ka-vod*) seems to be rather the Man Himself in the image which He presents to Himself of Himself, as the object of hope, or the expression of the attainment of hope, and this is a man’s glory; only here it is more abstract. We shall find that the heart of man always surrounds itself with something in which it delights, and in which it stands before others—this is its glory (*ka-vod*). So it is with Jehovah; He surrounds Himself, in manifestation to men or Angels, with glory—whatever that may be, He expresses what He is. In the Son, He is glorified in the Son. The presence of Jehovah in favour, is the glory and the hope of Israel—Messiah is its expression. They would not then own Him to be this, because, for a deeper glory, He had laid aside the expression of it, such as mere nature and sense could take. This

however is always glory, and this it is to understand glory—the glory in the Cross. We expect to be glorified with Him—this is the thing we shall be clothed with—the expression of it. Messiah takes this, not only in the expression of it from Himself, but in the reception of it from Jehovah—the Father—in testimony of the perfect acceptableness of all He has done. Resurrection is the point of this personally, as in Ps. xvi., and here to us “glorified together with,” because of ascension, and return, and union. Hence we see how far we can speak of glory. As to the Spirit, He glorifies Christ, because the expression of it is in Christ. Though the Spirit, as ministering in the servants, may clothe Itself with glory, yet the glory of the Spirit shall be shewn in that day when its fruits shall be turned into glory—blessedly glorified. Now He is content to be, in a certain sense, a Servant, *i.e.* to minister in the servants, in their sorrows, trials, difficulties, their joys too in Christ. Blessed mystery, and blessed love! Man’s glory is, in the energy of the Spirit, to embrace the glory of Christ. “I will extol Thee, O Lord,” for so He is, according to the mind of God in the Spirit. He, incarnate, glorified the Father—we, in Him and with Him, are in the mystery of God, fellowship (*κοινωνία*) of the Father, and of His Son Jesus Christ, by the Spirit (as the power) in John xvii. The Spirit takes His place amongst the brethren now, and to suffer is our portion, that the glory may be the pure glory of God—our hope, our *ka-vod*, and that for ever. To His name be all the praise for ever and ever!

PSALM XXXI.

This Psalm needs not much comment to those that are instructed in Christ. It is the confidence, and supplication of the Lord Christ, in His Enos state, as regards the enmity, particularly in its various parts, which did not slacken even to His life. We may compare, according to forementioned principles, Job xix. The reader of the Gospels, especially John, will trace some following of this Psalm, in the language of faith, in the Lord's words I think too. It is a deeply interesting Psalm.

—22. "I said in my haste"; note the same words in Ps. cxvi., 11, applicable clearly, in use, to Christ, and leading to the force of the words. Here its use is clear, compare verse 5.

In the previous Psalm, the resurrection is the stable confidence of glory. In this Psalm, the resurrection is the sure answer to distress; so compare the energy of the Spirit in Romans viii., the "witness with our spirit, that we are sons," "helps our infirmities," but this, from the knowledge of glory, on the resurrection here in lieu of Jewish prosperity which would not bear trial, and Jewish sorrow to death, which was the depth of trial. "In my prosperity, I said," xxx., 6—"In my haste, I said," xxxi., 22, it is rather "in my oppression" or "distress."

What has been said, gives the substance of this Psalm. I add, however, that Ps. xxx. is more a question between God—the hand and judgment of God—and the sufferer, and therefore an appeal specially to Him. Here it is more

of circumstances—God is more with Him. It is not “What profit in my blood,” but “Into Thy hand,” there was no other, “I commend my Spirit, for” etc.—here was the Author and Finisher of faith—“Thou art my strength.” Iniquity, reproachful oppressors within, enemies without—such were the sorrows of Israel, the sorrows of Christ, and the sorrows of the Remnant as owning the nation’s sins, as David theirs; so, ever, the Spirit of Christ—It cannot escape from the Body. But, while casting Himself on mercies—the place of the Remnant—His times being in Jehovah’s hands, we find good laid up for the righteous, hidden from pride of man without, and from the strife of reproachful tongues within. Then the blessing for the kindness in protecting strength—a strong city. Verse 22 I read as “In the pressure of my Spirit”—the thing was perfectly true, but the utterance of an oppressed Spirit, not the assertion or demand of convicting energy. So “I said in my haste,” in the trouble and shrinking of my Spirit from the evil, “all men are liars,” Ps. cxvi., 11; the sense is the same, and the assertion also true, but the utterance, the effect of pressure of Spirit. To this also Jesus submitted, compare Matthew xi., and also John xii, “Then began He,” and “Now is my Soul troubled, and what shall I say”? Nevertheless—though on the Cross He added this, and the Remnant in their trouble shall have the thoughts as thoughts not true in them, because it was true in Him—He said “I am cut off.” Yet Jehovah heard His cry, His cry against His enemies, His cry for life. The end for them is in verses 23, 24. *Ani amar’ti b’shal’vi* (I said in my tranquillity) Ps. xxx., 6 (7) and *ani amar’ti b’khop’h’zi* (I said in my haste), Ps. xxxi., 22 (23), answer to one another;

va ani (and I) making it true in Christ, as taking their place—righteously true in Him in both cases. Not to be cast down if dealt with *in se*—as righteous, cast out, if viewed as made sin *in se*, though as to His Person, it was impossible He could be holden, but true in the spirit of unbelief, still working in Israel, because, first, they had not the righteousness; secondly because they had the mercy and faithfulness thereon, in and through Him. This made it bitterness to Him, *i.e.*, His righteousness, but therefore more abundantly proved His fidelity to God, *i.e.*, His perfect knowledge of, and ascription of fidelity to, God—"I trust in Thee"; while confidence, *i.e.* perfection, is so, because it is the ascription of perfection, the ground of that confidence, to God.

I am not so sure of the signs of the word *emeth* (truth), verse 5 (6), but, if correct, "before the sons of men" is the separate part of the sentence by itself. God does it for the Jews, *i.e.* for the Remnant before the "sons of men."

PSALM XXXII.

In my opinion this Psalm applies to the Jews who receive the benefit of forgiveness in the latter day. That it is abstractedly true, as all these "blessings" are and must be, is certain, and Paul proves otherwise comes also on the Gentiles. But these Psalms concern the manifestation of these things on the earth, as to which it is in the Jews, as a body, they are prophetically accomplished of

course. The energy of the Spirit, by whom they were spoken, is the witness of these things now, even in the earth, as it is written "That ye may know that the Son of Man" &c.

I repeat, how completely all this Psalm is a provision for Israel in the last days! The Spirit giving all their hearts need, not merely of feeling, but of Divine answer to that feeling, so that their faith can rest upon it, and get into the path of it before it comes. We can anticipate the best of it, no doubt, by pretrusting.

As to this Psalm, while the Apostle, as is well known, fully concludes that this blessedness comes on all that believe, yet his argument shews its original, natural application to the Jews, and it is entirely a new principle, *i.e.* to Israel,—mercy in lieu of, or rather for the accomplishment, in grace, of promise. Ps. i. gives the original blessedness of the man who has not, but here, in Pss. xxx., xxxi., all their hopes are dashed to the ground, and a new blessedness comes in in transgression forgiven. Verses 1 and 2 are different things. Where no law is there is no transgression. *Ash'rey-Adam* (O the blessings of the man) lets in anyone, and this difference is all through Romans, as noted—transgression forgiven to Jews—sin not imputed to Gentiles—righteousness to both—though this may pass practically in any soul. From verse 3, onwards, is also properly Jewish, till they bow and confess their sin. But we know how constantly it is true individually; but they are introduced there on this principle, not speaking now of individual application, verses 1—4 give the two estates learnt.

—5, is the principle then of Jewish righteousness, *i.e.* not His own, but guileless acknowledging sin, and it

forgiven ; then the timely turning to Him, and, when the outward difficulties come upon them as a nation, *i.e.* after Antichrist is destroyed, they do not come nigh the faithful Remnant—it is preserved under Antichrist, and delivered from sin.

—8. From this verse, onwards, comes the Lord's subsequent part. They that have trusted in Jehovah shall find mercy—still they are the righteous and the upright.

—10. *Harasha* (the wicked) ; note this.

This Psalm is the question between Jehovah and the people, answering to Ps. xxx. Psalm xxxiii. is the people and circumstances answering to Christ's passing through Ps. xxxi. The result to the Jews respectively delivered, of what Jesus was for them in Pss. xxx. and xxxi., but Ps. xxxiii. also thereon celebrates the Lord's glorious title over all His works, the countries of the heathen, and all things created—such, His supremacy—such, the Lord. Then, “blessed are the people who have Jehovah for their God,” for all things are His. As for all strength that man has, or has appropriated, it goes for nothing—they trust not in it—“hope in His mercy” is their place and state (xxxiii., 18—22). The earth's blessing in Israel's joy, but the glory of Israel, to have Him who is the Creator, and Head of all these things, their God—Head creatively, also in power, making man's counsels naught, and accomplishing His own, of which Israel is the object.

PSALM XXXIII.

This Psalm is the result—the heart's comment on what has passed, when all is set right by Ps. xxxii.

It is not *L' David* (to the Beloved). It is an interesting new view of the millennial glory—the God of Providence therein shown as the Lord, and identified in the same power and glory as the Creator, while the counsels of men come to nought, and His counsels stand in the blessing also of those who celebrate it—even His people. It takes it up also in His moral character, on which the security of His people depends. Israel being the result of the earthly system, the God of Creation and Providence is here exhibited in the result of both, as to the present world, as the Lord and towards them. Its connection with the providences by which it is brought about is plainly declared from verse 10, onward, but it is not David identified with his people, but the broad general principles, the converse, or other part of the truth, from the special election privileges, though true in them, to wit, the God and His character from which they flowed.

This Psalm should be considered with Ps. xxiv. There David, the Beloved, is shown to be the Lord. Here He is viewed higher up, as it were, in the same truths, for the moral character of God is before His purposes, as we view them, for those manifest Him to us, as I. John i. David is the beginning of His purposes, but the brightness and image of His glory and Person.

PSALM XXXIV.

This is the address of the Beloved to the afflicted Jews, of the latter day, from His own experience, confirmed by the testimony of the Spirit embracing prophetically the deliverance of these Jews themselves. It is a pressing upon the Jews, of the latter day, who had ears to hear, to receive and to act upon the principles which He had found the blessings of and faithfulness of God in, when He was the One Remnant. The thesis is in the two first verses. It was as by David amongst the Philistines. The prophetic declaration is in verse 5. Then the Spirit takes up from verse 6, I think, to verse 10; in verse 11, David resumes as in person. I am not sure where I should close this, for the residue seems more of a chorus-like testimony, but, withal, verse 20 leads us directly, it should seem, to its source.

This Psalm is the beautiful reunion of Christ and the Remnant, in chorus, on the deliverance—Christ leading the song as ever, “In the midst of the congregation will I praise Thee,” as well as graciously, in Himself, presenting our prayers. The occasion, if right in the title, was one of deep distress. The moral force of the Psalm is in “at all times.” The application of the deliverance of Christ to the joy of the righteous, the humble, is most clear beyond doubt, and nothing more beautiful—“This poor man.”

It begins with Christ’s praise, the ground of, and attracting the united praise of faithful sufferers—they hear thereof. It is the evidence of the faithfulness of Jehovah to the cry of humble, faithful men.

—5, 6, are the answer of the Spirit for, and in the people, taking up this deliverance of the patient, humble, rescued Jesus.

—8. “Trust,” as fleeing for refuge—to confide.

—11. Christ takes the word again—His soul filled, as it were, with the truth of this, He can teach how to walk so as to have it ; well He could, and plead the consequence !

—19. The fidelity and truth, to a tittle, in any misery.

—20. We know the full accomplishment and truth of this. How sweet the confidence ! How sweet to have this gracious and well experienced Jesus in our sorrows ! Thus instructing us in the experience of His own love, and as taking our place. Jehovah’s faithfulness—He can tell us this, so that we need not fear. Most sweet !

PSALM XXXV.

This Psalm is the appeal of Messiah, on behalf of the oppressed Remnant of the Jews, in His own Person. It is not the cry merely of the Remnant at the ungodliness that surrounded them amongst the Jews, nor for help against the Gentiles, but the critical intervention of Messiah, in respect of the whole purpose of God concerning them. It regards especially the triumph of the ungodly Jews at the apparent oppression of those, of whom they had been long weary, the saints amongst them, and their deliverance from them, they having joined the Gentiles ; verse 18 marks

the result. Ps. xxii applies itself personally to Messiah—this, to the Remnant exclusively in the latter day, identifying Him with them, and spoken, as on His behalf; see verse 27, as shewing the manner of the identification.

From this Psalm to the end of Ps. xl. Christ is viewed more as in the midst of the unrighteous, and trying evil within, hindered in the practicability of making (by following His ways) the cause of the nation the cause of God. He—the cause of the servant of God—is in the presence of enemies, but while the enemies without hate it, the whole name of the people of God on account of this, the body of the people within hate it because of righteousness, and are in fact one with the enemy. Thus it was with the chief Priests and Pilate—thus shall it be at the close, which in these Psalms is prophetically taken up in Israel in Jerusalem. The righteous cause of Christ, hated by those within, as evil by their evil state, and the enemies coming from without—Christ and His cause, and those who favour it being the only real stay of the people. In the meanwhile the religious leaders of the Jewish people, trusting in the flesh, hate the sentence on their state by the Spirit—so with the Lord—so with Jeremiah who was, as it were, a representant of this; a trying case when He, who can trust Jehovah, knows Jehovah is hated by those He would defend, because of that which can alone be their defence. In the midst of this Christ, the Spirit of Christ found Himself—He was faithful—He trusts, and He alone in Jehovah alone—the righteousness which Jehovah can defend. The chief pressure here is the evil and hostility connected with evil within, verse 8. This Psalm notices a leader of this wickedness and evil—first Judas, then Antichrist.

—17. Notices first the Person, the humanity of Christ as a Jew, as in Ps. xxii, then the Remnant which shall be, as in Isaiah xxvi, 19.

—18. This verse takes in the Remnant as the nation, the great congregation (*kahal rav*).

Compare these two verses, which omit the brethren, and praise in the congregation, with Ps. xxii., 20—25. This Psalm may perhaps, give the example of how the Lord speaks in His own name, identifying Himself with the Remnant who walk with Him and in His Spirit in the latter day; see also verse 27, and indeed all through. Note this well.

—19. This first speaks of enemies—Christ being thus distinguished with the Remnant. They are now “mine enemies” (*o-y’vay*). This verse is a sort of hinge to the difference between Christ in Person and the Remnant. The hope of the just is in Jehovah, for there is no refuge in the heart of man, for the fear of God is not there. But the exaltation of Jehovah against the pride and wickedness of man (the wicked) makes way for the outflowing of His goodness—for what He is as God—towards the sons of Adam. Verse 10 is the application of this to the present circumstances of Israel, by the Spirit of Christ. There is something large and magnificent, beautiful and sweet in this Psalm. It leads one forth from the sufferings which affect, into the wide scene, the garden of goodness, through which the streams of the fountain of life flow, through the means of those blessed and loving sufferings.

PSALM XXXVI.

This is a very interesting Psalm, but there is not much to comment on in it. It is explained in the expression of *L'evedh-Jehovah* (to the servant of Jehovah). It is Christ in that character, as proposing to meet the wickedness of ungodly men, as to whom He felt that there was no restraint upon them, because the fear of God was not before their eyes, and His conferring with Jehovah, so to speak, as to this case. Unrestrained will is their character here, which is the greatest trial a man can be subject to, as the Lord says: "They have done unto Him whatsoever they listed"—"Likewise also must the Son of Man suffer" &c.; nor would He have suffered fully without this. The security of God's people, in such case then, is not in the restraint of the will of the enemies, but on our dependence on the Divine care under their unrestrained will. This is a most important principle; verse 1 is the thesis of this. The description is perfect and complete to our faith. In the meanwhile we are servants of the Lord (*av'dey-Jehovah*) (compare John xi. 7, &c.), and so to act, and therein the Lord's will is exercised continually, compare Ps. xci.; verse 9 is our joy meanwhile, verse 12 is deliverance. Note this Psalm.

PSALM XXXVII.

The application of this Psalm to the Jews, as of faith, *i.e.* the Remnant, but manifested by their acting on this Psalm,

is obvious, and its direct application to the land as the inheritance of blessing ; see verses 3, 9, 11, 22, 27 and 34. The subject is plainly set forth in the three first verses, but there is more detail of direction as well as of promise. "Fret not thyself" — "Trust" — "Delight thyself" — "Commit thy way" — "Rest in" ; then again, "Cease from anger." The reason in the general result to verse 20. Then there is a contrast of the principles, of their character also, *i.e.* of the wicked and good. Verse 24 resumes the instruction or thesis, and promise directly. The crisis of this Psalm particularly arises at the time that those that forsake the Lord, the unconverted Jews and their friends the Gentiles, seem to have the world with them. The Lord as a God of faith and hope is put in present contrast in verses 3, 4, 5 and 7, then again in verse 34.

The connection of this Psalm with the Remnant of the latter day, is as plain as possible ; then connect Matthew v. with its modifications.

—3. "And delight in faithfulness," literally "feed on."

—20. Gesenius under *ya-kar*, makes it "preciousness* of pastures," instead of taking "*karim*" lambs ; this seems more natural on account of (*bea-shan*) "into smoke."

Well then, "Fret not thyself," "The Lord knows" all this matter, and the way He leads the just—His people. The full and spiritually instructive answer of the Spirit of Christ as viewing these things, and answering on the part of Jehovah, where and what the part and path of the saint should be. It is, as addressed to the circumstances, purely Jewish, but the spirit of it contains the most abundant and

* Rather "beauty."

full instruction. If one would lead the principle of life in it further on, into the course and circumstances of the people and kingdom of God, one should go to the Sermon on the Mount, our blessed Lord's then interpretation and application of this, introducing therein withal, as His service, the name of Father and applying it to the existing condition where His disciples were. May we be guided by the Spirit in the wisdom of the application of them to present circumstances, according to the eternal truth of God, and principle contained in them! "Fret not," "Trust," "Delight," "Commit," "Rest," "Cease from anger," "Fret not thyself"!

—28. "Saints" are *khe-sed* (gracious), the righteous, Jewish Remnant in patience—meek; verse 11 gives their character in the midst of the power of evil—verse 29 their intrinsic character before men as, on the part of God, owning God. Perfectness (*tom*), uprightness (*ya-sheer*) the principle of His life; compare specially verses 37 and 33. The operation of this principle in grace is, in Romans vi., by resurrection; for the circumstances are not the same. Now we are in, and to be partakers of, the death of Christ, by starting from the power of the resurrection, having it all in Him—their portion, deliverance here, still of the Lord in grace. "I have been young, and now am old," though true of David doubtless, is the Spirit of Christ speaking as conversant with the ways of Jehovah from Israel's youth, their birth in Egypt, till their then old age under Christ, or Antichrist, if then found. Mercy is not the proper subject of this Psalm, though mercy it be, but righteousness.

This Psalm, as noted before, is the looking to God to take up the despised Messiah's cause, against insulting and

rebellious Israel seeking His downfall in the details of life ; not the cry to God about His forsaking Him. Hence the deliverance of His darling (*ya-khid*) brings thanks in the great congregation before all Israel, as delivered there. It is within the limits of Israel, where He was dishonoured. There is no declaration of a name to gather a Remnant in a peculiar way as in Ps. xxii.

—26, 27 give the two classes in Israel, in respect of Messiah's cause, very clearly.

PSALM XXXVIII.

—1. "Indignation" (*ke-tzeph*)—from breaking out into anger. Both words are of discipline, but I suppose *khe-mah* (heat of anger) rather stronger.

—11. *Ne-ga*, "stroke," not "sore," see margin.

This is wonderful ; but the comparison of it with Job (taking both as expressive of character) is full of interest and instruction. Every expression of Job's suffering seems concentrated, with less loquacity, with this remarkable difference—there seems the sense of sin with the confidence of help, and that all His desire was before God. Job's heart was pride, which he wished was before God, and it was to bring to remembrance. What Christ was bearing is manifest, but He bore it in Himself. We may wonder indeed, and be astonished at Christ, when there was none to take pity on Him. The reproaches of them that reproached God fell on Him, because He was faithful

unto Him, and of Him, and the bruising of God's wrath fell upon Him because He was to pour out His soul unto death for these very sinners, and at once; for when all men deserted Him, and even His lovers and kinsmen stood afar off, His enemies surrounding Him, then it was also that, as to suffering, God also forsook Him and wrath had its course. It was this, as we have seen indeed, He deprecated in Ps. xxii., and this was felt as in verse 3, though the very opposite to being charged as unrighteousness, as in Job. The comparison of this with Job is very full of instruction, see verse 6; he thought to stand in his strength with God, but see the Spirit of Christ in us, verses 9 and 2. Compare also verses 18 and 15, with Ps. xxiii., verse 1.

Note these confessions are individual; Christ's entering into them in grace is another thing, which He surely did, in the whole depth of them, and for the Remnant.

Messiah, on the arrows of Jehovah piercing the people, makes confession of sin in their behalf, as being His. Then they are arrows of correction, yea, as Christ taking them in Himself. All is done—they stick fast in Him, not the people. Jehovah bruises Him—His soul is the butt for the arrows of wrath—Jehovah must deliver. It is quite another thing now—He must by virtue of this cry, deliver—He cannot smite again, but as smiting Christ, and this cry being the testimony that He in love has borne it, is the necessary witness of sufficiency. It is His cry as smitten. The thundercloud spent, must roll away—it could do no more afterwards—and be discharged in blessings on those for whose sake the stroke was borne, which spent, as it were, its power. The cry raised which drew forth the love, the recognition of righteousness in Him who placed

it to the account of those for whom He bore the stroke willingly, drawn out against their evil—He felt what the stroke of God was. In none else could it have been so honoured. As for earthly enemies, they were little matter here, but He would be open, as though the sinner before Jehovah, and declare this the Lord's perfection—not conceal but bear the stroke and justify ; compare verses 18 and 20. The position and character under the imputation of, and making the sin His, in the midst of enemies, of reproach, is most deeply instructive as to the position and character of Christ. In Ps. xxxix. it is therefore viewed as correction by the Spirit of Christ in the nation or Remnant.

PSALM XXXIX.

This Psalm is the turning of the soul inward, on rebukes without, arresting all service of God. It is the Supreme God whom the rebuke affects, turning to the profit of man, in his Enos state, his helplessness as such, before the wickedness of men of will, and, though He gives power, it is His power, and when He gives not and subdues not the adversary, man can do nothing in His service. But then, under grace, it turns to the profitable testimony of the true state of things.

PSALM XL.

This is the song of Enos, as heard and delivered in that He feared, but revealing withal the Son as entering into that state, as explaining and able now to speak of His humiliation into it, according to its wisdom, and the counsel of God in it, as being (having triumphed) in the glory which He had before. Yet is it too a voice remarkably, and decidedly, in the Jewish Remnant ; and note, His resurrection belongs to the Jews, *i.e.* as on earth, actually as His state. It would be too large a field to follow this here ; suffice it to say, it includes His reign, not as sitting in heavenly places—but it is an assurance of this unto all men. If we seek argument, let us see not only our Lord's, after the resurrection, but Peter's and Paul's in the Acts. The great congregation is the Jewish people at large—Christ had not failed in testifying to them. The three first verses are a statement of the results of which Christ is the Witness as heretofore ; the rest, the principles on which it went, and circumstances which thereon necessarily accompanied it. It is a sort of comment, so to speak, by Christ on the whole transaction. Note, His Enos state was in connection with the Jewish Remnant, and includes His whole manifestation as to its actual associations and development, *i.e.* His Enos state was exhibited while a Jew, for it was also under the law, which was one of its grand trials, according to the very estate and subjection of man, *quod nota*, before God's holiness, or He would not be put to full trial, and Christ accordingly was so placed—born under the whole argument *sub modo* of Paul in the Epistle to the Romans.

This Psalm is the whole conduct of Christ throughout, and the explanation of it, on deeper principles, from its source, in the will and character and law of God—He becoming a Servant. Of this, there can be no need of comment, for we have the Apostle's,—only note,—and it is quoted in the Epistle to the Hebrews, as other like passages.

—5. The way in which Christ in this Psalm takes part with Israel, though His eternal undertakings to do so are brought out in it, is very remarkable; compare this verse with verse 3.

—6. Rather “Thou hast dug ears for me,” *i.e.*, as the Apostle translates it, giving the sense from the Septuagint, “prepared a body,” the place of obedience and servitude, where commands are received. It is different from Isaiah 1, that is the exhibition of the patient consequence—here it is “digged” (*ka-rah*), there “opened” (*pa-thakh*). Christ's service among the Jews, glorifying the Father at all cost in verse 9 is very affecting. Verses 1 and 2 are the resurrection or waiting for it, instead of seeking present deliverance. Therefore in verse 3, “My mouth,” “our God,” for then He could join them to Himself. But the body of the Psalm is still His condition amongst them, and, as we have said, the real interpretation, meaning and power of it—His expression of His mind, meaning, and conduct, and thoughts in it. This is most exquisite—His thoughts and acts, not His feelings merely, as oppressed—His perfectness.

—10. 11. These also are very affecting. The appeal of Christ, our Lord, on the faithfulness He had shown in declaring the character of God, Jehovah, in spite of all that the congregation (*Kahal rav*) was. The characters of

integrity and sin, mixed all through here, are very definite and remarkable, they leave a truth in the soul of every believer—they are true efficiently only in Christ however.

The Psalm is the interpretation in the wisdom of God, the expression of the meaning of all these circumstances. Consequently Christ is identifying the Remnant with Him, accomplishing the will of God—faithful in all circumstances, and bearing iniquities, interceding thereon for the full peace of the people; the Remnant thus preserving Him given—Himself their Substitute for anger, and He entirely dependent upon God as poor and needy, and waiting His deliverance under the stroke, as Paul says by the Spirit of Christ, as “poor yet making many rich,” and again “so then death worketh in us and life in you,” for he filled up that which was left of the sufferings of Christ for His “Body’s sake, which is the Church.”

I do not know that it is more than suitability, but it is striking how in this Psalm the *Zevach* (offering) and *min’ chah* (meal-offering) are connected with incarnation, having ears (preparing a body) for the Lord, and the *cha-ta-ah* (sin-offering) and *o-lah* (burnt offering) with His doing Jehovah’s will (comp. Hebrews x.) I am aware fire was applied to all, and blood sprinkling with the peace-offerings, and in Hebrews they are all thrown together the second time they are mentioned. Still I cannot help thinking there is suitability, marking the *o-lah* and *cha-ta-ah* as that offering of the body once for all, which could not be disconnected from the life, as the purity and perfection of the Victim was needed and proved in obedience, and trial too, but was yet distinct. The rejection is general I admit fully, and all go on to or are founded on, if not expression of, Christ’s death, but the

two are specifically expressive of it. The "once for all" would not apply to the other two, because the peace-offering went on to our feeding on it, and the *min'chah* depicted His Person, though that was offered.

In this Psalm, though it be not the principal subject, yet the desire for confounding the enemies is found; the fourfold offerings are found too, to all which the incarnation and obedience of Christ are substituted. But while this gives the scope and purport of the obedience, the obedience of Messiah, His willingly undertaking the place of obedience, and Jehovah's will and service being His delight, is the object of the Psalm, not expiatory work. Observe, it is mutual—"Thou hast prepared," "Lo! I come." In Christ's part there are two things, besides faithful accomplishment. "It is written"—"in the Volume of the Book"—it was in the Divine counsels; His own willingness—"Lo! I come." Then comes also, to fulfil it, His state—"I delight to do Thy will, Thy law is within my heart," faithfulness in the face of the fuller congregation. This also, I think, twofold; first, moral righteousness—"I have preached righteousness," but besides this, Jehovah's righteousness and faithfulness, and salvation and loving kindness. This was different from simply preaching righteousness. He was faithful between right and man, and preached righteousness. But He pleaded also Jehovah's cause, His character and ways and faithfulness. Thus grace (*chesed*) and truth (*emeth*) came by Jesus Christ, but this was, as Peter says, "by the righteousness of God their Saviour." But then He feels the sins of the people.

PSALM XLI.

This Psalm is the estimation of Christ, in His humiliation, as showing the real spirit a man is of, but as holding a certain character and therefore not exclusively applicable to Him. So the Lord, "Blessed are ye poor for" &c., and so Matthew "Blessed are the poor in spirit." It also describes the mind of the poor man under this humiliation, connected with the despite of the world—the proved under it.

I think it may be very distinctly remarked that, though oppression may incidentally accompany it, the distress in the first Book arises from the wickedness of the wicked within, deceit, guile, absence of all conscience, hatred of the good carried recklessly out. The second Book is different.

This Psalm is the consequence of the recognition of Christ in His depression. This consequence being that, in the day of evil, that time of trouble which shall come, the Lord will deliver such an one—"keep him alive," so that "he shall be blessed upon the earth"; compare here the remarks on the Lord's prayer as to "Deliver us from evil" in Matthew; not in Luke in most MSS. The Jewish character of the Psalm is here very plain also. This closes, *i.e.* the account of the recognition of Christ, thus utterly depressed—the beatitudes, so to speak, and in Jehovah's estimation of Christ thus depressed, verse 12, "The Lord God of Israel is blessed for ever." "Blessed is the man that walketh" &c.—"Blessed is the man whose sin is forgiven, is covered"

—"Blessed is the man who recognizeth," or "owneth," "considereth," "pays attention to," Christ, that poor Man, in His utter, utter, humiliation !

—4. We have again this specification of Christ and His mind, as in Ps. xxxi ; and note, I observe, the same in Christ in the Gospel, "And I say unto you" as in the parable of the unjust steward, the Sermon on the mount, and the like. The full sense of humiliation will be recognised in verse 9.

—9. This is another example of the way in which a general expression is applied to the Lord Himself, without being a proper prophecy of Him. These moral prophecies, so to speak, have as much to be fulfilled as the circumstantial ones—so in the Epistles to the Churches.

Nothing can be more affecting than this Psalm, and the thought that it is Jesus, the Lord, that is there. How true of the wickedness ! And He to be in it ! Alas ! we have not fathomed the depth of this unwearied, this infinite, all-suited love, suiting itself to all our need in it, searching it out in suffering, "learning obedience by the things which He suffered"—His enemies and His friends almost alike, but He perfect, and therefore the rather shown so in His trust in One, *v'ani amar'ti* (and I said).

It is distinguished as a blessed thing, to understand this poor Man. "Enemy" is *o-yer*. I have the same remark here as Ps. xxxv. 19, the exhibition of Christ, or the Remnant united with Him in His affliction, puts the people, within now, into the character of enemies (*oy 'vim*). Here, as we have said, this Book, containing these things, closes.

PSALM XLII.

This seems to me to be a complaint of the Gentiles, and therefore specially referable to the latter days. The Remnant are driven out.

—8. Here alone “Jehovah” is introduced till Messiah is brought in. And here it is confidence looking out of present circumstances. After Ps. xlv “Jehovah” is used.

The second Book of the Psalms is far more Jewish, properly speaking, treating not of exercises of soul in the midst of enemies in general and before God, but of enemies against Jewish people. There is no mention of resurrection, that I am aware of, at all. Christ may suffer rejection, but it is rejection with His people as a Jew. I recognize what I before remarked, that it is those who have left the city, and are without, and look for Jewish blessing as being without—those previously, it would seem to me, suppose the possibility of being with Christ in resurrection—these would not—the others have a special place, even as preserved on earth. All the ideas are, in this second part, as deprived of Jewish privileges, and then the God of Jacob is with them—praise waits in Zion—it is the judgment of the people, not, as I said, an exercise of the soul with Christ before God. Pss. xlii—xlix give the historical scope of this, and Ps. l its judicial conclusion; afterwards come the sentiments and circumstances of exercise through which they pass, and Christ withal sympathising in suffering with them. Compare Pss. xiv and liii, which are the link, at the same time, as to the position, of the same wickedness which has been

against them ; Ps. li is the repentance, it would seem, after the manifestation of Jesus, when the Spirit of grace and supplication is poured on the people ; so Ps. l, God has called the people to judgment.

Note all this Book is, though of the Remnant driven out, yet still of the people with whom Jesus had been associated in His life here below. He knows what it is to be outside the Camp—the Holy City—and, though Himself crying to God from the ends of the earth (land), to interest Himself in that which was within the city, for, however wicked in their hands, to Him it was the City of God. Hence so much that is still personal though Jewish. They are cast out of Jerusalem when Antichrist is there, but He is with them cast out, and it is still to Him Jerusalem, known in His heart's desire. Hence in Ps. lxi He looks at the condition of His enemies as acting, when God had smitten Him (and the residue), as adding to His affliction. It was not deliverance from Jehovah, when they surrounded Him as in Ps. xxii, but, as taking the place of guilt, and smitten of God, He presents the iniquity which oppressed Him, and counts on God saving Zion, not on praising amidst His brethren. The servants of Elohim will inherit it.

In this Book we have evidently the time of the great tribulation, with those features of the sorrows of Christ which have specially this character, so that He went through it, and applies the exercises of His soul to intercession for His people, the residue in that day.

In the first two Books we find the Remnant, and so Christ, driven out, no longer enjoying the public service of God. The second Book, particularly, marks the Jews as concerned in this, the nation *lo chasid* (not mercied).

Ps. xlii is more general, and applies to other enemies and the great oppressor. Pss. xliv to xlviii give the pleading of the Lord, on to full restoration. Ps. xlix is the publicly announced moral on it. In Ps. l we have the public summons, of God from on high, to judgment, which is apart, not the progress seen and followed by the Remnant on earth. God issues and enters into the scene, and the heavens declare His righteousness—He calls to heaven above as well as to the earth beneath. Ps. li gives the moral estate of the Remnant, humbled and contrite, owning its sin, not merely feeling the oppression, so that there is moral separation. After that we have the state in which things are in that day, and in the city also, so that the Remnant of the woman's seed have their portion also here.

In the Psalms which follow, we have the strongest expression of the deep and terrible sorrow in which they will be, but at the same time we find Christ Himself as having passed, as to the distress of it, there, and thus entering into it with them. The tribulation of that day is part of the grand conspiracy against His authority, of which He felt all the force in the acutest way. We have the power of the antichristian tyrant, and the malice of the rebellious Jews; Pss. lv, 13, 14, lix, 11, lxii, 3, 4, lxiii (all), lii, 1, and lv, 9, 11. In Ps. liii, we have the character of the wickedness, in extent, which the Apostle applies to the Jews. From Ps. lx, the light breaks in more clearly, and in Ps. lxv, praise is ready; God has only to give the occasion in fact—a beautiful and touching thought, furnished by the Spirit! In Ps. lxvi the deliverance is celebrated, and in lxvii the blessing on Jacob—the means of making known God's way, and bringing blessing to all the earth. In lxviii God's

blessing in Israel and on Israel, as rising up for them, as ever with the Ark, is celebrated and, while applied, verse 6, to the establishment of the residue, and judgment of the wicked, it is traced to the exaltation of Jesus on high (the Lord who had erst conducted them through the desert) that He might dwell among the rebellious in grace. The full triumph of blessing, through judgment, is then celebrated by the sorrows of Christ, even to death, from the hands of these wicked Jews. Ps. lxx, also, is the effusion of a rejected Saviour, but in love to the Remnant.

I have not a very clear idea of the mind of God in Ps. lxxi. It is clear that the Spirit looks to the setting aside the power of the unrighteous and cruel man. It is the language of Christ, but as taking up the position of Israel and speaking on their behalf, *i.e.* of the Remnant according to the position of Israel—this I suppose to be the application of “old age.” They look for deliverance because God had always been their help, and they counted He would not reject them now at the close of their career. He had always instructed them, and they look to be vessels of His knowledge now to those to come. The Spirit looks for the definite setting aside of the power of the usurper. The result is judgment given to the King’s Son—a Psalm which needs no comment, and closes the Book.

The occasion of Ps. lxxi may have been perhaps Adonijah’s rebellion in the extreme old age of David, introducing Solomon; at any rate, we have the seed of David, and, as to the people, no strength, none shut up nor left.

From Ps. xlii to xlix we have a distinct subject—the local circumstances and state of Christ and the Remnant,

when Antichrist possesses, and after he is turned out of and they are again in Jerusalem. It is not now Christ or the Remnant in Jerusalem, but driven out, separate—separate from the wickedness—triumphed over by it, and now thirsting after God—thus in separation.

Up to Ps. xlii, except Ps. xvi, in which Christ takes His place with the saints as Man, all the Psalms have been as in Israel, *i.e.* addressed to Jehovah as such. Ps. xvi is specifically Christ taking His humanity, His place as it were as a Saint, amongst His brethren, there at once addressing Jehovah. Now we come to a Remnant cast out—out of the place of promises—their faith (the evidence of life) being in God at any rate ; see also Galatians iii, iv. They are of Korah, not David—poor, shorn, and cast off Israel.

Briefly then Ps. xlii is complaint of the Gentiles.

Note there is the same mixture of enemies without and within, in Pss. xlii, and xliii, as observed before. In Ps. xlii, the Remnant are driven out ; God, in the loss of all present portion with Jehovah, is their Hope. Their acquaintance with Him therefore more deep—so indeed necessary. “I had gone with the multitude” ; it was a different thing now. Jehovah is matter of hope only. The progress in verses 3—11 has been observed heretofore—“Thy,” “my,” and “Thy God” added. The nation in Ps. xliii is *lo chasid* (not mercied), nominally it was *chesed* (mercy).

From this Psalm then to the end of xlix, we have a collection of Psalms, as noticed heretofore ; xlii., xliii. and xliv. showing the position of Israel as driven out, whether by Gentiles or Jews—the recollection of God’s power of old, and the faithfulness of the Remnant in the midst of

the suffering ; xlv. Messiah introduced, then the God of Jacob owning the Remnant—the Remnant exalted of God in presence of the earth ; xlviii., God in Zion, and what they had heard of, now fulfilled ; xlix., all this is the judgment of man as such—such is the moral of it. From Ps. l. we have the details of relationship between God and Israel in all this matter.

Note the deep and blessed instruction from a comparison of this Psalm with lxiii. and lxxxiv. In all they are “athirst” before God, but see the difference. In this Psalm they had been driven out, accustomed to go with the multitude, with a voice of joy and praise, with them that kept holyday. His desire was the need of what he had not got, he was panting like a thirsty hart after the water-brooks. He was taunted as to the public enjoyment of Him—“where was his God ?” He had lost the outward manifestation, the common joy. The soul may lean upon that, and in our case unconsciously depend much on it, drink at the streams and pools. He wanted to appear before God ; when he remembers these things, he pours out his soul in him. His soul was cast down, still he hoped in God for that which was to come.

In Psalm lxiii. he is quite in the wilderness, but it is another thing. He also is athirst for God, but it is for Himself, as he had known Him in the sanctuary. He was in a dry and thirsty land where no water was, but his soul was dealing with a known God, and with Himself, not with the joy that surrounded Him, or even appearing before Him, desirable as it was.

He begins with God then, asking God—“Early will I seek thee.” It was a longing for Himself. Hence, bitter

as outwardly his life was, he could bless while he lived, because *Elohim's* lovingkindness was better than life ; nay, his soul would be satisfied as with marrow and fatness, and his mouth praise Him with joyful lips, when he remembered Him on his bed. In all loneliness, he had this ineffable joy of feeding on and delighting in God. It was not : "When I remember these things, I pour out my soul in me" but "My soul is satisfied as with marrow and fatness . . . when I remember Thee," having none else. Thus taught to be satisfied with, and to lean on God, to find his all in Him.

In lxxxiv, he is returning, perhaps through the valley of tears, to fuller communion, and from his knowing God Himself—not only the joy of going with the multitude—he can say "How amiable are Thy tabernacles" but it is the desire from delight, not from loss, learned in lxiii. "My soul longeth, yea, even fainteth for the courts of Jehovah ; my heart and my flesh crieth out for the living God." The sparrow had a nest—surely God's own saint would not want one, even the altar of God, where he could adore Him that was the home and resting place of his soul—his nest.

Hence the house became a sure place of joy, but it was from the knowledge of God. Such was his sense of what God was, that he knew that they that were dwelling in His house would be, could not but be always praising Him. Hence the way there, through the desert, through the valley of tears, had itself its character of joy. God was fully confided in, known—the soul's strength was not in the multitude, but in Him ; the valley of Baca is turned into a well, rain from above fills the pools, if there is none from beneath. Such will go from strength to strength, till they

appear before God in Zion ; that was his desire in xlii. But what a difference, now that he knows, and draws his joy immediately from God ! It is good to be deprived of all, in such sort that God may be so necessary, that we may find an infallible spring of joy and strength in Him, and so be able to enjoy His goodness with others.

And note too the difference of Psalm xlii. and lxiii. In the former, the saint was cast out, and was thirsting after God, and to appear before Him. Men were saying in the oppression of the godly : “ Where is his God ? ” *i.e.* circumstances seem to say it was all no use. Faith then thirsts after, and looks to Him, pleads with the soul, and the soul says to itself : “ Well, you have lost all, but hope in God. The help of His countenance will be there, and yours lightened up.” It ends with “ the help of my countenance and my God.” It is by being weaned from circumstances, cast on God directly, and on God as his portion too. Psalm lxiii. begins here : “ O God, thou art my God.” And here it is a settled thing, not that the soul has lost anything here, nor even the fellowship of the saints, true loss as that is in its way. It knows itself to be in a “ dry and thirsty land, where no water is.” The Divine nature, as such, has nothing in this world ; there is no water for it there, but it is earnestly and with energy directed to what is its necessary and one object—God. So Christ, who came down from heaven, could not (save His own grace) find anything in this world, but He had seen God the Father’s glory in the Sanctuary. There all His thoughts centred ; even as Man, through Divine union all His desires were there. So we, for we have known God in Him. It is the proper, diligent search of the soul from its own desires, and

this is very blessed—a true Divine association with God. We joy in God, and He has been, as an Object of delight, perfectly revealed. It is settled that God is its God, no question or cloud there—it is a known relationship in which it is at home. Then there is the unhindered, earnest longing of the Divine nature in us after its true and one Object. He is, besides, our Safeguard, “The shadow of His wings,” and help and upholding in the way.

Thus, athirst for God *i.e.*, directly, because of what He is as our delight, as partakers of His nature, our soul will be satisfied as with marrow and fatness, so that, while we live where there is no water, we shall praise with joyful lips, for while He is enough to awake and draw earnest and longing desires after Himself in His own blessedness, yet this leaves the feeling in the soul at the present, “His loving-kindness is better than life,” and therefore he who is “of all men most miserable,” can “rejoice always.” Ps. lxxxvii. also speaks of the same longing, but is also somewhat different.

Psalms xlii., lxxxiv., lxiii. and the end of xvi. may be taken in this succession, as showing the relationship of the heart with God. The first, distress and longing after Him; then circumstances of joy and blessing which surround Him where He dwells, towards which we are going. Then intrinsic delight in Him; and lastly, the fulness of joy to which one arrives in His presence, in which intrinsic delight in Him is satisfied, and there only. The last is personally Christ, as we know—but through Him, ours too.

PSALM XLIII.

This seems a complaint of the Jews ; that it is the complaint of the godly in the latter days, I cannot doubt, compare Joel ii, 17. But we must always remember that Christ fulfilled these sufferings in His own Person (especially as far as the elect are concerned in them) and therefore was, on the one hand Witness in them of the faithfulness of God for others to act on, and thus able to help (Heb. ii), and therefore can speak them in His own Person. This however is of the Remnant, more especially of themselves ; it is not, observe, *David* (of David). It is complaint of Israel.

PSALM XLIV.

This is the voice of the Remnant arguing, from the faithfulness of faith, that it was the Lord and not their own arm which had delivered them—that the same Arm could deliver through any circumstances. It is spoken under the apparent utter dereliction of the latter day, *i.e.*, the time between their outward prosperity, in which the wickedness of the Jews had grown up in the Land, and the full blessing of Immanuel's deliverance, when the latter day enemies should then come up on the Land, and the Remnant should, between them and the ungodly Jews, seem to be deserted. Paul quotes it as evidence of the portion of the Remnant. And as the Holy Ghost recognizes it as the portion of the accepted Remnant, and the voice of the Spirit in their mouth, it was evidence of

anything but their rejection, and thus the testimony of evil becomes the evidence of acceptance, to secure their faith, of those on whom the evil falls when it comes; so the Lord, "These things I tell you before it come" &c. This is a gracious arrangement of God. The written sufferings are evidence of the acceptance of those on whom they fall, when their faith might be taken, so that "Out of the eater comes forth sweetness," and "We are more than conquerors" &c.; and so I have found it in beginning my course in these Psalms in sorrow.

This Psalm is on the inroad of Gog, I apprehend, which drives the unbelieving Jews into collusion with Antichrist. It is the display of their condition in comparison with former enemies, but now a separated, faithful Remnant, not mixed with the national sin, though smitten "in the place of dragons"—the happy effect of judgments there, better than with sinners united to them.

I remark, in this Psalm, God only is acknowledged King; Ps. xlv. brings in Messiah, Christ revealed—faithfulness to God only is pleaded before—known as Man, all blessing comes in. Ps. xlv. itself is a positive point of progress, for God is owned. As separated to Him as the only Power, the character of Christ then is clearly shown. The queen is Jerusalem. The discovery of who God is then comes forth in declared and promised covenant mercies, but as mercies, see verse 26, and therefore Jehovah of Hosts is now known; and, though God be spoken of, Jehovah, Most High, in covenant and special relation in His own place, is fully known (Ps. xlvii.), and thus Ps. xlviii. praises Him as such. The establishment of Zion, in her own place, is very remarkable.

PSALM XLV.

The subject of this Psalm is the triumph, reign and union of Christ with the Jewish Remnant. It seems to me the Spirit as in the Remnant. It is Christ as the Head of the Jewish Remnant, as King—the full spiritual recognition of Him. Verse 10 manifestly turns from the celebration of Christ the King, to address just admonition to the Jewish Queen, or Remnant, at His right hand. This is, manifestly to me, the Jewish Remnant in its perfect state, but it is as received in the way of grace, and therefore a daughter, and to forget her father's house. The whole question once argued between Christ and the professors of that company—the people who are to praise her thus restored, are the nations (*ammim*), the gathered converted Gentiles of the latter day, or new day rather. Having these points determined, the Psalm is manifest in its contents, and full of the richest matter. It is the union of Christ with the Jewish Remnant, in its proper character, with the glory of both celebrated by the Spirit. Righteousness is the character of Christ as a Jew, so therefore “God, Thy God” &c. It is prophetic, and the voice, as of the Remnant, who did not see His glory as a present thing, to the Jewish company as called to Him in the latter day, and recognizing His glory in Spirit when so coming, and consolation for Christ as the real mind of the Spirit in His humiliation, for thus spake “the groanings which could not be uttered” of Simeon and Anna, and all those who looked for &c., and were so interpreted by God.

—7. “Lovedst” — “hatedst.” Note here it is not “Jehovah,” covenant title, but the essential nature and character of God, as such. It is God’s righteous judgment of the path of the Messiah ; compare Ps. xxii., “My God, My God.” There was relationship, but as God Himself, and according to faith in what He was. When personal relationship was spoken of, it was “Father,” not “Jehovah” the covenant name with Israel. Here God righteously meets what He was.

—13—16. Mark the character of consequent grace instead of successional title. I am more inclined to think “the virgins her fellows” to be the cities of Judah than anything else. Ps. xlix. is the action of this, on a great principle of what God is, on the world—the resurrection of Christ the only power over it, for us. Ps. l. unites the two, and judges the case of Israel, not for ceremonial but moral faults ; compare Isaiah xliii. Ps. li. is the full confession of Israel on these grounds including the guilt of Christ’s death—confession upon the deep principles of truth of God’s character—a new birth needed, and even desired with understanding in its fruits, as in John iii. ; compare Ezekiel xxxvi. “at large” being the hinge of it, and the desire of the presence of the Holy Ghost consequently, though when Zion is restored He may well offer sacrifices of praise, purging is desired before comfort. Ps. lii. is the triumph of the Spirit of Christ in the goodness of God against Antichrist—the mighty man in his own will and strength. The contrast with Antichrist is remarkable.

—16. This is characteristic of Christ and spiritual energy come in ; compare verse 10, the past of nature as of tradition are alike left. If we look back, it is only at a

suffering and rejected Christ, and at the grace that gave Him, see Philippians iii., 13, 14—this is not nature.

The King is introduced, revealed, as it were, to them in an instruction when the Spirit has put this into the heart of the “ready writer”—the spirit of revelation in knowledge of Him. Immediately thereon (Ps. xlv.) comes deliverance—the Remnant being thereon the nation, the Lord of Hosts with them; the triumphant consequence in summons to the world (Ps. xlvii.) and (Ps. xlviii.) the praise, in the city, of their joy; compare Ps. xlii. 6., xlviii. 9., xlv. 1., xlviii. 8., and I may add xlviii. 2., with xlv. 14, with xlv. 10, *et seq.*, with xlvii. more generally.

Ps. xlv. is remarkable in another sense—the special introduction of the Person of Messiah—the Jews, Jerusalem was the Lord’s wife, see Isaiah l., (the Church is not that yet—she will be the Lamb’s wife) and He was her King. But He came and was rejected—came suitably and lovingly, in most loving condescension to her state, and they were proud and wicked, and were divorced, divorced themselves; so spoken of Ps. xlv., but then in righteousness they are there cast off, smitten into “the place of dragons,” hence, in the Remnant, repentance towards God, hence receiving the Spirit, *i.e.* listening to the Spirit—of Christ as a Spirit of prophecy. Then Christ revealing Himself to them as their King, and therefore it could be in grace. Hence the recognition of the Person of Christ is the great thing—that that Man, come in grace and therefore known in grace, is the Lord. So we find in Zechariah, “They shall look on Him whom they have pierced, and they shall mourn.” The previous work is seen in Isaiah l. at the end, and at the beginning of li. “Fearing the Lord, and obeying the

voice of His Servant." But this shows, *i.e.* these Psalms, how the Spirit of Christ, as He who had suffered, was in all their griefs, in all their afflictions, afflicted as afterwards they will find, knowing their path, and putting Himself in their sorrow, leading the blind by a way that they knew not—the process of misery, under God's hand, leading to moral profit and truth—the discovery of where they were, and then the discovery of Christ, producing joy and triumph, and results themselves to be celebrated as the accomplishment and more (in grace) of all old promises. This was the wonder also of Paul. In fact such a process passes in every converted soul ; compare Galatians iv. 27.

PSALM XLVI.

This Psalm is the song of the Remnant, in the turning point of the circumstances of the latter day, that the God of Israel was, and had proved Himself to be their God—that He was true to them as His chosen—the exercise of faith, on the deliverance and interposition of the latter day, recognizing God, and so putting themselves into the position of His people.

PSALM XLVII.

This Psalm—the triumph of the Remnant—is quite plain and calls to "all people." Verse 9 is the only one

which calls for enquiry, and the expression is a very interesting one, though, in the first instance, the construction is difficult. "People" is *ammim*, a word we have often noticed—Gentiles, brought in, having the name of a people. Now, on re-forming the Jews, or ever He was aware, His soul set Him in the chariots, "Thy people willing" (*ammim nadiv*), so here the willing people (*n'divi ammim*, the princes of the peoples) are gathered together, for "To Him shall the gathering of the people" (*ammim*) "be." The difficulty is the apparent disconnection of "people" (*am*), but it is, I suspect, as ever, in the Hebrew, the strength of the sense—they are gathered into unity with the people of the God, of him who received as his name "The father of many nations." It is the exaltation of the people (*am*) of the God of Abraham—the people of the Jews; that they are brought in, under the then pressure of God's calling power, into blessing and gathering, so that He should be God of the whole earth (*Elohey kol-haarets*) Isaiah liv., 5. "Gathering" is one of the names of Christ—"gathering into one the sons of God" (*B'ney Elohim*) that were scattered, and then of all, as here, or "earth" in Israel, for the shields of the earth belong or are, in fact, now to God, who is greatly exalted, for "the Lord alone shall be exalted in that day." God is the "Shield" of Abraham also, therefore gathering in heaven and earth all into one. It is a very interesting Psalm; *kol-haarets* (the whole earth) is its title, along with being sung by them, *l'mal'kenu* (to our king).

PSALM XLVIII.

This Psalm also is manifest ; it is the destruction, or disappointment of the Antichristian confederacy, and enjoyment by the believing Remnant of their former, but renewed mercies—"As we have heard, so have we seen." Nothing can be more touching than verse 9. Verse 10 is worthy of notice ; His name is what indeed God is to His people, as revealed to their faith, but it is, and has been matter of their faith and reliance upon Him, but now He had accomplished that which His name declared.

PSALM XLIX.

This Psalm seems to me an address of the Spirit, in the mouth of the Remnant, in the latter day, I think flowing from the state of the Jews who have taken, unbelievably, the promises in a merely earthly way, and therefore not of God, *i.e.*, who are living at ease in Palestine, but also as to the ungodly Gentiles who think to have the world in possession. It is however the security of the world *che-led*, (this age—transitory character of time) which passes away as a moth pilling a garment. It is the security of the people of God, being redeemed from the power of the grave which would gnaw upon and destroy the hope and security of those who are not God's. It is enabling faith to say what the Lord said of the Remnant, "Blessed are ye poor"—it is the instruc-

tion qualifying our faith to unite in that expression of the Son of man. The *mas'chil* (causing to understand) the contrast between the world's attempt to build itself, selfishly and individually, a house, and the redemption of the Jews and rejected godly ones is simple and manifest. The redemption from the power of the grave does not affirm resurrection, but deliverance from it.

PSALM L.

This Psalm is the actings and principles of God, towards Israel, at the time of God's showing Himself. The thesis is manifest. The application and force of the argument towards Israel, as to its condition intermediately, is very plain. It is the summons of the saints—witnesses of God's righteousness intermediately—and Israel thereon brought into question, with the assertion however, and founded on, "I am God, even thy God," when God manifests Himself, when God is Judge Himself. It is the judicial act, wherein the saints, in covenant with God in Christ, are assessors, and the Jewish people, His earthly company, called up to plead when God, the God of the Remnant of the Jews, speaks, and comes, calling the earth from the rising up of the sun to the going down of the same. It is applied to the distinction and ordering of those who recollect and forget God among the Jews, in warning for that time. To verse 6 it is the forming of the session, then from verse 7 it is the stating of the pleading on God's part.

This Psalm brings out the great scene of judgment, and celestial glory, connected with this—the great summons fulfilled in the coming of Christ, to which, of this part of it, Zion is the centre, and in fact to the world here treated of. The whole of these Psalms take in the circumstances of the Jews premillennial, *i.e.*, their real condition after being driven out by Antichrist—without the gate with Christ; thus forced upon “the place of dragons”—not being communion with sin. At last, through the intervention of Christ, bursting forth into all the splendour of Christ’s coming, in millennial day, before the world, and from the heavens and over the earth; see verses 5 and 6, and also 4, and indeed the commencement entirely.

After the general statement, and the bringing in of Messiah, we have the judgment of moral evil when the heavens declare God’s righteousness, and God is Judge Himself; and then (Ps. li.) the confession of the Remnant (as of the nation) including the death of Christ, verse 14. Then details are gone into, as usual, and the feelings which are the effect of the evil one’s power, and, though the principles are the same, yet it is no longer so much moral discernment in the midst of the ungodly, as the breaking the covenant, and the power of the ungodly one. Evil is open and unashamed—holds its head on high. In Ps. l., Jehovah judges out of Zion, but bringing in heaven to witness the judgment. It is on the ground of godliness, not sacrifice. In Ps. li., sacrifice is dropped also, and true inward contrition, reaching to the acknowledgment of the death of Christ, is shown in confession to God.

PSALM LI.

The application of this to the sin and restoration of the Jews has been observed by others, and the mere carrying this idea through the Psalm, will give its application too obviously and forcibly to need comment. There are some points however of which I am not at present master—for example, is there any type in the circumstances, and what?

The confession of sin in this Psalm is most complete in its principles, profound in the sense of their transgressions; and “shapen in iniquity,” misery begins—sacrifices of righteousness close the purpose.

—4. This is Jewish properly. Their sin was entirely against Jehovah, and Jehovah could pardon it. The sin of the Gentile economy was much worse, against grace and the revelation of grace by the Spirit when possessed amongst them. They had all manner of sin—sin after illumination—not as Peter says “In ignorance ye did it.” Therefore Paul, in Romans iii., concludes the just judgment of God—He receives the Jews, and judges and condemns the world; here the Church is prerogatively saved for heavenly places. The summons of Ps. l. is in fact answered in this Psalm.

Remark the difference and connection of these two Psalms. Ps. l. is God’s judgment. It takes up those who have made a covenant with sacrifice. God is Judge Himself, and judges His people in order to shine out of Zion, and call all the heathen up thither. But while He gathers His saints by sacrifice, in judging Israel

He owns none of theirs. He rejects all ceremonial service, and requires real righteousness, setting before them what they have done. In Ps. li. is the people's (the Remnant's) confession after this. Here we find sin in the heart fully judged—it owns indeed the sins, and then, when reconciled, will teach others, but bloodguiltiness, in respect of Christ, is owned. No outward legal sacrifices offered (they would have been, if acceptable) but a broken heart. That is, though Israel be guilty of Christ's death, they are here taken in God's judgment on their own ground. They are judged for ungodliness, practical ungodliness in their pretended boasting in law. In the saint's confession, inward sin is owned, and inward Divine teaching and grace looked for, and Christ's death owned, indeed all the blood shed, but especially Christ's death. God's mind is understood in the former Psalm—plain conscience looked for in a people pretending to be religious. Previous legal relationship only in moral reality in Ps. l., and heartfelt need of God, and Christ's death in the Divinely touched Remnant. What God does not require, the Divinely taught mind does not offer—what must be in relationship with God, it looks for from grace. The ungodly offer what God does not want nor heed—fails in what conscience ought to know—and, as to Christ's death, never is aware of his guilt under it through hardness of heart. The contrast is very distinct.

PSALM LII.

I see nothing especial to remark in this Psalm. It is the helpless but perfect assurance of the believer—the beloved, in the Remnant, contrasted with the enmity, presumption, and therefore destruction of the last enemy, the Edomite, and its consequences. It is simple and pointed.

We have the energy of the Spirit of Christ, risen up after Israel's confession of sin, to contrast the position and character of Antichrist and the righteous Remnant—in fact of Antichrist and Christ in Spirit. Violence, self-confidence and deceit constitute the character of the man of the earth—the contrast is dependence. This is always the character of Christ in the Psalms.

PSALM LIII.

I do not think this Psalm and Ps. xiv. are the same thing; that is the blessing of the faithful Jews by the Lord in spite of the ungodly—this is the destruction of the ungodly Gentiles also by God. Compare Ps. xiv., 5, and verse 5 of this Psalm.

The thesis is in verse 1, “the fool”; the folly of saying “There is no God,” proved by God's being in the congregation of the righteous. This, in His character of “the Lord,” by His confounding and scattering the camp of their enemies, proved there was a God, and proved it to them.

This is a remarkable Psalm from the connection between the evil ones of Israel and the enemies, and the position in which they find themselves. We know from the Apostle (Romans iii.) that those under the law, Jews, are spoken of. But the principle averred of them, stating a general principle is "No God"—God's judgment, looking down, is "None that doeth good, no, not one." It is, in effect, the revelation that, when God looked down He found no good, not even in the Jews—His people nominally. This always true, then manifested—He views them as God, not in Jerusalem but looking down from heaven at men; for Israel are lost, as men thence, and indeed *Lo-ammi*. It is every one—man *bn'ey Adam* (the sons of Adam). "The workers of iniquity" is the general character—the Jews are found in it. In Ezekiel xxxiv. the conduct even of the Jews may be seen—it left Him a "prey to the beasts," the heathen. "My people," the Remnant are called here in effect, according to Ps. xlvii., consequently they, the unrighteous Jews, were in fear where there was no need for fear. The sinners in Zion are afraid, though they have made a covenant with death, and are at agreement with hell. But there was no need to fear from this pride of men, for God scattered the bones of those who were encamped against Jerusalem. God, there is the question of righteousness—the others said *en Elohim* (no God)—despised them. Then the desire of the Spirit of Christ in the Remnant—when God does that, they wait, for He, that is, "brings back the captivity of His people." It is out of Zion first in a Remnant; compare Ps. cxxvi. Jacob and Israel, the whole people, shall rejoice, and Israel be glad. The existence and judgment (and afterwards actings) of God are the great question in this

Psalm, partly adduced by the Apostle to determine all question of righteousness for man, as in man—salvation is another thing ; it is cited as said to those under the Law.

This class of Psalms, *i.e.* from Ps. xlii. to the end of lxxii., takes up the condition, not merely of what Christ found Himself amongst the Jews, but in and as a separate Remnant, who were concerned in the union of the evil, antichristian power, the apostasy, and the body of the Jews driven out, even as we have seen in Ps. xlii., but the character of God in question in the earth from heaven, when He is what He is—not the Lord in covenant in Jerusalem—the deliverance and interference of God in mercy to the Jews, properly, guilty of bloodguiltiness. God, in pure grace, begins with the worst through Messiah whom they rejected, but united in His love with this separated Remnant, then *y'chidim* (solitary ones). Deliverance being given in Zion, God having scattered the bones of those who encamped against it, the desire for the deliverance and joy of Israel and Jacob bursts forth, and withal is accomplished, as noticed already, in Ps. cxxvi. The next Book takes up, I think, Israel and Zion restored, therefore bringing in Jehovah and the position of God therefore also. After that, save in Ps. cvii. which is a special circumstance, there is mention of Jehovah only.

We have then five divisions of the Psalms. First Ps. xli.—the principles of the presence of Christ's Spirit among the Jews. Ps. lxxii.—His connection with the Remnant separate as to, and manifested in Zion, when antichrist and the Jews are connected ; the world wicked—universal. Ps. lxxxix—Zion, the nation, Israel, still to be looked after or brought in, with Christ's dealings, God Jehovah's deal-

ings with them ; Ps. cvi.—a wider scene—the connection of Christ, Israel, and the heathen, and the glory and blessing of Creation—the world ever opposed ; the halo of what the millennial glory shall be in its introduction—Christ the Creator, if the Man of sorrows, as well as Head of Israel, and Jehovah—Ps. cl. Then, I take it, some fuller development and special relationships of Israel—their condition, circumstances, and praises in such a time as the earthly centre of such a time. I have not so fully looked into this.

PSALM LIV.

This Psalm is Christ as the object of God's deliverance or saving power, including its desire and acknowledgment—both important as showing the position of Christ. It takes Him, in His whole position as a Jew, from His first trial to the deliverance of the Jews in that day. The Name is the manifestation of the internal and essential power, and character, precisely what is obscured and refused in this world of confusion and evil. The judging is just the intervention of that Name in power, so as to vindicate the consistency of Christ with it—the thread of order, of which Christ was the witness, and which was attached to His name in the midst of evil, because He was it, and therefore the vindication of it was the vindication of God's name ; and so the saving by His name was peculiarly appropriate, for indeed it was the declaration of the identity of that Name in God with Christ, as in the world,

for He had that Name in weakness. Therefore He says "Judge me by Thy strength," *i.e.*, "Vindicate, as to me in weakness, that character and name which is Thine in strength, by the putting forth of Thy strength, as vindicating itself." Now this is true as regards man, by its conformity, and as regards the object even, on account of its very weakness, because graciousness of love, and faithfulness of kindness is part of the very Name to be revealed. This cannot be pursued further here. "Thou hast loved" &c. is part of it—"O righteous Father" is again another—and "My God, my God" &c., and "Therefore doth my Father"; so "Not unto us" &c., and even "Be merciful unto my sin, for it is great," proceeds on the same principle.

This is a subject full of interest, because the Church can always go on this ground of unfailing righteousness, and say "Not unto us." The Church is in the character of God, and in this weakness therefore it cries, and therefore it cries for the vindication of this character. So Christ was enabled to say "I know that Thou hearest me always," but therefore also "Judgment must begin at the house of God." Thus Christ put Himself under these things, and "It became Him" &c.; but, "If these things be done in the green tree, what shall be done in the dry"? For the judgment and character of God run on unchanged, and as He judges by, so will He judge in His strength. But Christ is the vindication of the principles of God, because He is their personification in that very weakness, in which the question arises. The application of God's power settles it; see note on the transaction after Christ's baptism. But we must not pursue this further here.

It seems to me that this Psalm also would seem to make

Christ speak in the language of mediatorial praise, as well as affliction ; and observe the reason.

In this Psalm it is, unusually, the name of God, and the strength of God, which is appealed to, but, as we have seen, before God is proved (an only refuge actually for the position in which Christ sees things) in contrast with all men, it puts the relationship in which the Spirit of Christ finds itself consequent upon the truth of Ps. liii. They are strangers—God is not before them—God is His helper. It was not now a matter of covenant, for all this was forsaken, but abstract faith in God. But this faith produces—sense, and application of covenant. Christ is alone in “Me” (verse 2), but “Jehovah is with them that uphold My soul.” The sense of favour, on God’s principles towards others, is the restoration of one’s own soul in righteousness ; not “with Me,” for He was as an outcast for our sake, because perfect, His trust in God as the one only perfect Man, but this induced and became the object of all concentrating grace afterwards. Therefore it is Jehovah, and all the trouble in result is passed—the moral history of all that shall arrive in that day.

PSALM LV.

This Psalm is Messiah’s complaint of the Jews, from whom He had expected sympathy and concurrence.

—3. *Rasha* (wicked one).

—9. Note the judgment as of Babel in the Lord’s actual coming.

This Psalm is the departure, as it were of Christ (in

Spirit, in the Remnant) from the city in that day. He has discovered—they have discovered their true character. He retires, and His Spirit would retire ever so far from such a scene and state. It is still spoken of, however, from the sense of what is in the city; in Ps. lxxiii., we find it as actually in the wilderness, yet the confidence and boast grows as they are more entirely separated to God. From Ps. li., the humiliation of the Remnant, these Psalms proceed with the effects of Antichrist's presence.

But there is the energy of righteousness more marked in this Psalm (I speak not of its perfection), and the name of Jehovah is more speedily brought in. "How long shall I be with you"? said the Lord; and even Moses said "Respect not Thou their offering." Treachery of those nominally associated with Him—the Jews with hostile power, which gives it this character (as in Ahithophel)—it is the consummation of the evil of antichrist—the union of wickedness—there was none good—all gone together. Then their character is very remarkable all through here. There was nothing to be had unless God, whose character changed not if the prosperity changed—not a friend. A religious associate was the worst, because the nearest enemy. How this was personally verified in the blessed Saviour, all know; but it is carried out to all that solemn scene of the latter day, when those that are faithful must follow that faithful One and Guide—led of Him without the camp. Blessed be His name, who has taught us how and where to trust! Praise waiteth for Him in Zion. Oh! that salvation were come thence! He shall hasten it in its day. Amen. Compare Zechariah xi. all through.

PSALM LVI.

This Psalm is the complaint of the Beloved as trusting in God's word—the faithfulness of God to His trust in Him, when He had to wander, not having where to lay His head, in that land of which He was born and anointed King; compare Heb. v. 7., Ps. lxix. 13, 14, and Isaiah xlix. 8. This last is a chapter singularly indicative of the union or identity, in the mind of the Spirit, of the Lord and Israel. The thread is quite evident; verse 3 is literal, but in verse 5, this assumption of the Remnant into His character is marked. In verse 10, "His" is put in; it is the testimony on which the trust rests. We may notice the expressions "God" and "Lord"; both are the object of faith.

What is first present to His mind is man swallowing Him up—then God's Word. In Ps. lvii., it is the shadow of God's wings, and thence God's sending even from heaven to save Him. This enlarges the sphere, otherwise these two Psalms run in the same stream of thought.

—7. *Ammim* (peoples).

This Psalm applies itself also specially to the state of exclusion and exile, in which the Spirit of Christ found itself, and specially from the midst of those who ought to be His, but, as we have seen, they are all watching together against Him. It is man He finds—Jew or Gentile—man. God only was His refuge—all were as Philistines for Him. Consequently not as united to Israel, speaking of man (*a-dam*) but all people (*ammim*). Man would swallow Him up as an outcast, as wandering. The former Psalm

saw more the evil within, here without. He feels well what man is. They are active against Him. It is not so much treachery, there is the pursuit of those who have been treacherous against Him, but in effect, the *ammim* (peoples) are all there. In God only is trust—His position throws Him on this, and throws Him on the faithfulness of God. God is for Him. The Word of God takes the place, as it were, of company. The word and promise of God is His resource and assurance. So ever, when cast out by man, and the word is sure. As the word of God is sure, so is He debtor to God, as one vowing to Him, and when the promise of His word is fulfilled, praises for the accomplishment of it will then burst forth. He is so sure of the truth of the word that He looks to, and knows He shall, “render praises.”

—13. This is the principle, so often found, of the power of deliverance from death—the resurrection, the centre of this. Our portion is to suffer with—theirs to be delivered from.

PSALM LVII.

This Psalm is at once the distress and confidence of Messiah, when identified with the sorrows of the Jews—the Remnant—when ready to be swallowed up. Its result, in full manifestation of the Divine power in the heavens, and His glory over all the earth, is manifest.

—6 The reader of the Psalms must be familiar with this verse, as the destruction of the enemies in the latter day.

—9. *Ammim* (peoples).

Here, in the same troubles and increased, the godly man looks higher—not only trusting in faithfulness in the word, but the Daystar has arisen in his heart, for the night, if long and dark, is far spent, until these calamities be overpast—to heaven, the earth is full of wickedness, but God shall send from heaven. Accordingly, at the close the praise is not varied but from a fixed heart, and called to awake, and praise, among the people (*ammim*), proposed “For Thy mercy,” &c.

—11. This is the actual millennial glory, viewed as in the glory of God, and Messiah deserving it for His God’s sake—yet in fact He who sought it for God ; in Himself, only and really is it accomplished. It is thus a beautiful Psalm. Verse 3 well brings out the beautiful expression of His position. These calamities evidently are the situation of the full development of evil in that day. The principle is ever true for the Spirit of Christ—it is then manifested.

PSALM LVIII.

This Psalm is the glory of the righteous judgment of God against the Gentile oppressors. It is the righteous, most righteous appeal, in judgment, to the wicked—to men themselves. A sense of righteousness of situation rising

over the manifest character of the wicked—character distinctly manifested by that situation ; rather, in the approach to God therein, the righteous judgment manifests itself to his spirit. The Jews are the expression of righteousness on the earth. Hence this, and righteousness, is a right thing, “So that,” in a word, “men shall say” &c. (verse 11). This position is one of great importance—the Jewish manifestation of righteousness. The earth is the place of the manifestation of righteousness, *i.e.* judicially, though the heavens shall declare it, heaven is the place for grace, “That in the ages to come” &c. (Ephesians ii., 7). But God judges in the earth, and the Jews are the people whom He hath known for this ; and, in the connection of Christ with the Jews, this can be accomplished, and fully brought out, as seen here. Righteous in His promise to Abraham and his seed, and Christ in grace associating (in righteousness) a Remnant herein to Himself, but here describing the position, as in Himself as perfect in all ways in it from God and in man, and wickedness being therefore fully manifested, and then, after all the grace to them, judgment—a righteous desire ! It proves, in the union with hostile Gentiles, to be a deeper principle—man,—“He knew what was in man.” Long His patience and grace ! Wonderful the salvation of the Church ! How it all came fully out ! Then judgment—but it is from a place of destitution and righteous faith that it is thus set forth.

Till Christ took perfect humiliation, in perfect righteousness accomplished it—there, in the midst of them (rejected) in perfect grace towards them—justice had not its way ; “If I had not come and spoken unto them, they had not had sin, but now they have no cloak” &c. God could simply, in

righteousness, have punished iniquity, but He would not have displayed Himself; but now then, in Christ, He could in uttermost grace—manifesting a Head of righteousness! On this being despised, and spitefully entreated, even after all (and the enemies of God pierced, verse 7) the righteous will rejoice when they see the vengeance, sent suitably to not being come in judgment. Christ could feel, as to the Pharisees, “My soul loathed them” (Zech. xi.), but in the humiliation of Christ with the Remnant, in the latter day, when wickedness is then accomplished, it is brought out into yet much greater relief. He shall stand up yet for the people (all written in the Book)—a time, such as never was, of trouble. This these Psalms describe, by the Spirit of Christ entering actually, as He alone could, into all their estate.

PSALM LIX

This Psalm is a remarkable instance of the identification of Christ with the house of Jacob in their latter-day extremity. We learn also the mistake of looking for the full meaning of any Psalm in any of the circumstances merely of the writer, as verse 5 abundantly shows.

The former point is brought before us in comparing verses, 1, 2, 3, (1 and 2 are the thesis) 5, 10 and 11, and also 16. Verse 12 gives the character of the enemies; compare Daniel vii., 11. Verse 13 gives the end, the object of all this; verse 6 shows also their character; verse 14 their disappointment.

Though the subject of these Psalms be the same, we must not suppose they are tautological. Various are the characters in which sin, now come to a head, presents itself—pride, lust, tyranny, and ignorance of, and enmity against the Lord Christ taking part in the afflictions of His sin-afflicted and enemy-afflicted people; and many, correspondently, are the ways in which the position of Christ is shown towards God, towards them, and towards their enemies. In these characters, different Psalms represent Him, and them, and the faithfulness of God drawn down towards them in Him, and due in Him. Therefore He says, “O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me, and I have declared” &c., “that the love” &c.

—1. *Me y'vay* (from my enemies).

We return in this Psalm again to outer enemies, the heathen. It is now “My God,” and “O Lord God of hosts, the God of Israel.” He has taken up Israel as His people, dealing with the heathen, shewing that “God ruleth in Jacob unto the ends of the earth.”

—3. This is the character of their evil. It is not now a matter of correction, but pride; in fact, their character is plainly marked.

—11. This exhibits Christ owning them as His people, in this intercessional Psalm.

Note the “evening” and “morning” in verses 6, 14, and 16.

PSALM LX.

This is the half doubting, through sense of casting off, but returning confidence of the Spirit of truth, in the house of Jacob, though the sense that their enemies are not overcome, but that the promises go to results which include that; in a word, it is the sense of the Spirit in the house of Jacob, when their enemies' pressure brings them into the full sense of their casting off, which indeed was (though the reconciling of the world spiritually, yet) the abrogation of judgment in the earth, and the leaving of it by God, but at the same time led them to that looking to God which at once brought them, under grace, to all the promises, and to the "Through God we shall do valiantly."

We have here, in verse 5, the appropriation of the Davidical name to the Remnant, and the identification with him in name. The question arises here, Edom, as a place, seems to be redeemed as by the *go-el* (redeemer) though, as the strong people and city, it is utterly ruined, and there is no return; see Ruth, Jeremiah, &c.

It appears from this Psalm that Israel is fully recognised with Judah, and Judah in his last character before God begins to act with them, on the enemies around, within the territory, and the Jews possess themselves of Edom. After their recovery from positive oppression and trials, they call upon God for help, in their weakness, for action—verse 4 shows the latter, as verse 3 the former.

—10. This verse invites the God who had cast them off as the God of their help. He had not let them stumble

for their fall. They now stay no more upon those that smote them, but upon the Lord, the Holy One in truth.

God and man are again contrasted, but in honest faith and sincerity, humble yet sincere truth after being put out of the positive trouble, under the sense of it, looking for the strength which shall order and establish them as against their enemies, going with their armies—acknowledging it was the casting off of God—accepting the punishment of their iniquity—owning they were cast off—still as with a trembling heart as to themselves, yet true, holding the banner of God given to them and calling themselves “His beloved.” The truth is to come out in connection with them—God is to tread down their enemies—an old position on much better ground to a humbled, renewed people, in whose heart God has put His laws, and revealed their Messiah as Jehovah in righteousness, whom they once rejected ; but here it is specially God and the people, and the work in them, not the revelation to them. Here He stands at their head receiving God in their return. The Spirit of Christ having spoken all through, Pss. lv.—lx. are consequent, it seems to me, in the sense we have seen all through.

PSALM LXI.

This Psalm seems to be the address of the Messiah, Christ, to the Father, as rejected and expelled by the Jews, of whom He was anointed King, that from the end of the earth driven (in this Enos character) among the Gentiles,

He would still look unto Him to be led, to the Rock that was higher than He, as He said, "For my Father is greater than I"; see Ps. xvi. In this, as the persecuted Christ, He would abide for ever, for "He put His trust in Him." This was His mind in His humiliation.

Then we have, with the exception of verse 7, which seems the interlocution of the Jewish Remnant, His thoughts as under His deliverance, *i.e.*, having brought the Remnant upon Himself, He would now act as became Him, in consequence of the responsibilities so acquired—He would daily perform His vows. Here then we have the Messiah as the exalted Man, occupied with rendering His vows for the salvation of the Remnant felt in Himself (as Heb. v.) to Him who had been the power of its deliverance, hearing Him so crying. This, with verse 7, is a subject of very deep interest; compare here Ps. lvi. 12 with verse 8 of this Psalm, and also Ps. lxxv. 1, where the form of the blessing is entered into. I do not here state the enquiry, whether this paying of vows by the Lord Christ is only as the Head of His people in the millennial glory, or in the ages of eternity; of the former we have evidence as to the Jews here, for it is in this character, and as connected with them, He specially pays the vows, as with the saints He is in glory reigning. I have omitted to refer to Ps. xxii., where the subject and the result of Christ's vows are fully entered into.

The latter part of verse 5 here is worthy of our attention.

I also find Pss. lxi.—lxviii. are a Book together. Instead of being Christ, or the Spirit of Christ in the presence of His enemies and the people's (or Remnant's), it is in the presence of God in their circumstances. The calm appeal

and judgment of circumstances in His presence—His Spirit conducts Him as a Man, and so the Remnant, to a Rock higher than He, *quâ* man or themselves. Shut out from His holy presence, in His temple He God is His tabernacle—God who has heard His vows; He has the heritage of those that fear God's name—His confidence is in Him. It is always among the Jews; this is Christ among the Jews, not properly Israel. Verses 6, 7 and 8 (Ps. lxi.) are the expression of the character of this confidence. "Generation and generation" (*margin*) it shall be, yea, for ever; and says "Prepare mercy and truth," which then shall meet together—a time of praise!

I think from this Psalm, the tone of the Book changes. Already indeed He had thought of God's rights temporarily, and promise and aid, but this Psalm takes another ground, or is in another state. He looks not at the enemies and God as His help, but directly to God Himself, as between Himself and God. From this moment there is progress up to full confidence as to the way of blessing. Ps. lxii. rests in God peacefully, though seeing the evil, verses 1, 5—7, and indeed throughout. Ps. lxiii., though no deliverance be yet come, so enjoys God that He looks back at first covenant enjoyment, and, because His favour is better than life, can praise fully during a life of trial. God is His delight and His security. Ps. lxiv. applies this to the malice of the enemy, and prophetically celebrates the effect of Divine intervention. Ps. lxv. so reckons on God, that it declares they only wait for deliverance, to praise in Zion, to draw near in the Temple—counts on God's terrible intervention, and the full blessing of all the earth. Ps. lxvi. celebrates, in calling all the earth to rejoice, the

deliverance itself, and explains the sorrows of the Remnant, and God having heard them. Ps. lxxvii. explains that on their full blessing all the peoples will celebrate God in blessing, under His ways. This is the effect of looking directly and simply to God. Doubtless the cry to God in distress in the sense of circumstances, leads on to looking to and resting in God Himself, but the progress is instructive and interesting. Pss. lxxviii., lxxix., show how Christ takes part in deliverance, and how the body of Israel come to be judged and tried.

Remark, also, how these systems of Psalms, when they have brought in the prospect and power of deliverance, return to the condition of personal humiliation, whether in view of Christ's rejection and low estate, or the wretchedness of, so to speak, an aged and justly smitten Israel, Pss. lxx., lxxi. ; the latter probably occasioned by Adonijah making way for Solomon or the millennial glory.

PSALM LXII.

This Psalm particularly describes the jealousy of Christ's enemies against Him, and their feebleness because God was on His side—His expectation. From verse 8, is His comment upon this, and the statement of His experience in this to His companions, "the people"; and so "refuge for us." It also glances at the vengeance, as mercy of deliverance to the afflicted children of God. They are indeed bold and unhindered now, but God will recognize me—God will

render to every man according to his work. Therefore trust in Him, and always; trust not in oppression, see also verse 3.

—3. (Heb. 4). Note, here it is man (*ish*). This Psalm is in the midst of all the circumstances. He calls his soul to wait only upon God—calls the people (*am*, verse 8, Heb. 9) to pour out their heart before God, for He is “a refuge for us.” Men are all vanity—power belongs to God—mercy shown in justice, soon to be manifested for the patient oppressed. The expression of soul in this is in Ps. lxiii.—its application to spiritual joy, its character and confidence in this desert world. How often have they been the joy and instruction of my heart! But here I only follow the sense or explication. It is most sweetly rich in joy. The “King,” verse 11, marks the place and consequence, as in Ps. lxi.

PSALM LXIII.

This Psalm seems to me to be the desire of Christ—now that He has come into the far country from God, in the midst of and under the sin, and misery, and desolations of man wandering, yea, departed from God, as utterly estranged—for Him, and looking at the full glory of the nation, after that glory which He “had with Thee before the world was.” It is the recollection, so to speak, of Christ applying itself to that which belonged to Him (I see much of this running through John, who is full of the glory) as He says in the very case, “And now, O Father, glorify Thou me

with" (*apud Te ipsum*) "Thine own self, with the glory which I had with Thee before the world was," *i.e.*, the Person and place-glory, as Proverbs viii., 22 *et seq.* It is then the thoughts of Christ, in His time of need, of the glory as His delight, which He had with the Father before the world. The enemy that was against Him should be destroyed—who did not know, or "they would not have crucified the Lord of glory."

It implies also perfect purity of affections, for they, only in this way, find it a barren, thirsty land.

—11. Who is "him" in this verse? Is it the king, or He in whom the king rejoices?

The last three verses are judgment. What precedes the perfection of the soul knowing God when in this world, and, as to circumstances, away from God. It is Christ really in its perfection, and human nature, but Divine perfection in it as knowing God. The soul knows God in the Sanctuary, has seen Him there in His own perfection, and is wholly absorbed by the desire of Him known in this perfectness. Hence the state and sentiment in this world is not victory over attractions, nor the resistance of them, but the absolute sterility of the world to the Divine nature in Man. Not anything to refresh it, "My soul thirsteth for Thee, in a dry and thirsty land where no water is." This is a very perfect state. But God is known, not in the enjoyment of covenant blessings, or relationship, but as God outside them, still in personal link to and with Him—"My God." This is not only appropriation, but subjection of soul. It is "My," but it is "My God"; and this subjection is of all importance for holiness and man's, the creature's, perfection as man, creature. Yet I believe never

possible but in Christ, or those in whom Christ is their life. I doubt Adam could have felt it. Christ, though a Divine Person, yea, because a Divine Person, felt it as Man. I doubt the Angels could feel it. They cannot be individual enough, nor feel the isolation which Christ felt perfectly, and Christians feel in the midst of evil.

There was no sanctuary to Adam where he knew God, and where he was not, and which made the world a desert where no water was. This was the subjective state, and is wonderfully perfect.

The practical effect also is active diligence—"Early will I seek Thee." Such a knowledge of God, and delight in Him, makes this earth a desert with no water in it—absolutely and diligently seeking Him. Life is sorrow, as to its place. Man belongs to a place where, through Divine feeling, he is without a drop of water, yet an earth to which, in one sense, he belongs, so that it is felt, and a cutting off from all. But then another thing comes in. Life is consequently death. But Divine favour is better than life, therefore such can praise while they live, before they see God's power and glory, as they "have seen in the Sanctuary," where their hearts have known Him, (for us Christ in glory). Hence, God is praised and blessed here. Then verse 7 is help; verse 8, is the whole—it is the perfection of a soul in its state, and in its confidence.

We see too how "subjective" and "objective" are necessarily the same in a creature, in a dependent being. In Ps. lxxxiv., as often remarked, the soul is a passenger, not a stranger. He is occupied with circumstances, blessed or tearful, yet with God.

In Ps. lxiii. My God is *El*. "To see Thee" (*lir'oth*

uzz'cha, to see Thy strength), "as I have seen" (*khazithikha*, I have beheld Thee)—"contemplated," "had the vision of." Thus verse 1 shows the state of soul—absolute perfection in desire, (moral perfection); verse 2, the condition longed for; verse 3, the present result in blessing; verses 4, 5, 6, its application; verse 7 is the other point of thankful trust. In both He is a known God.

PSALM LXIV.

The malicious and calumniating enmity of the haters of the Lord—of Christ—shall draw out the wrath of God, and thus, unexpectedly, shall they be taken in their own wickedness. The character of their own enmity against Christ, the Perfect One, exhibits the principles of their own state, and, when drawn out to a head in the account of their own exultation, draws down the vengeance of God—the very same perfection in power, as Christ was in humiliation.

The Psalm is the depth of the secret counsel of the wicked—malice and encouragement; see verses 5 and 6. But God shoots at them, whose thoughts are deeper. Still they shall be a sign of their own folly and God's judgment. Men, "all men," shall fear. Then, afterwards, the Lord shall be the joy of the righteous upright.

PSALM LXV.

That this Psalm is the restoration of the Jews, or, more properly speaking, the replacing of the Remnant (now a nation) in their old place with God, on the mediation of Immanuel, as introducing millennial blessedness, is, I think, evident. The Jewish portion of this is stated in verse 1, as expected, and appointed, and that in the most beautiful manner possible in the union, if one may so speak, of God's interest and man's in it, according to the promises; in verse 2 it is the Gentiles. In order to this, Christ must take it up; accordingly that which has prevented is stated in verse 3, but in Christ's Person, as for the Jews, as in Isaiah liii.—the latter part being the expression of this by the Jewish Remnant. This leads them to celebrate their acceptance in the Beloved, the Man whom God chose. Then comes the manner of their deliverance, as in answer to their faith; the extent of this over all the earth, and the fruition of blessedness by the removal of the curse from the earth. Such is the scope of this beautiful Psalm. The Psalms here open out more into the glorious results of the union of Immanuel with men—rather the Jews.

This Psalm presents Zion as the plain, accordingly, where "praise waits" for God. As soon as ever the Remnant, His people, are set there, praise will begin, and now they have it ready there in their hearts—their sins hindered—they are to be purged away. Verse 4 is the character and anticipation of this; verse 5 the manner of

its accomplishment. Its effect and consequences on the earth, as life from the dead. It is a joyful Psalm, full of blessed hope—very beautiful in its spring of holy hope. The answer to the cherished hope and vow of the sorrowing righteous, long estranged but righteous, just ready to burst forth—exceeding beautiful !

PSALM LXVI.

This is blessing of the nations in the deliverance of the Jews in the latter day. Christ at the head of the Jews, or rather as the Head of the Jews, ready to pay the vows uttered in the time of their trouble. It is the voice of the upright Remnant, He being so really, they in acceptance having integrity, as spoken of in Scripture, as Noah &c., to God, but really truly only in Him, and therefore all this is spoken in His Person, and He has fulfilled all this, *i.e.*, what in His own Person made Him capable of so taking the lead. To verse 4 is the blessing arising from the dealings of God to the nations, called to praise Him.

—5. This verse in reference to old doings, calls them to see present similar ones putting down the rebellious.

—8. This verse turns to the acknowledgement of for whom, and in what, all this is shown—"Bless our God He hath tried hath also but delivered us." Note "people," (*ammim*) ; so Ps. lxvii. 3.

—13. Christ here takes up the word, having His mouth opened, as it were, by the blessing of His people, all along in His heart.

It is then progressively developative from the general call to the nations, to the special feelings of Christ.

This Psalm is a consequent summons to all the nations or lands. It is the song of the righteous, proved such, after their acceptance, and so far restoration, but before the submission of the nations. The judgment, (which delivered them, the Remnant, from their immediate oppressors, Antichrist &c.), of whom, we have seen, is the occasion of this summons to the nations of the earth at large. Having been in fullest trouble, they can now say "Our God" in deliverance. Christ is the foundation of it, in the close.

PSALM LXVII.

There are two things in this Psalm—that the blessing of the Jews is the way of saving health being known to all nations, and next, that the praise of the peoples (brought in) is the object of their desire, and caused by the judgment and government of God, and that the bringing in of the people, their restoration to God, was needful to, and occasional of the full blessing of the Jews in detail, that operating the fear of Him who blessed them; see Jeremiah xxxiii. 9.

This Psalm turns, being delivered, entirely to blessing—looks, being blessed, for full blessing on them, Israel—so the earth, to be blessed—the nations rejoice—the earth yields her increase—the blessing of God, their own God, being upon them. He judges the people righteously, and

guides the nations on the earth. It is the desire of the Remnant of the Jews in Jerusalem, feeling blessing, for the full outshining of blessing, that God may be glorified everywhere, even their God, "God shall bless us."

PSALM LXVIII.

This is a noble Psalm ; it triumphs in the thought of the presence of God. The preface is longer than usual, and though the first verse is as a general heading, yet it extends itself to the end of verse 6—the celebration of blessing, because of the assumption of this place in the heavens by Him of the ancient Name—His character in association with this, especially as regards the Jews ; compare the desolation of Edom in Jeremiah xlix. God arises—the God that is all this. "The solitary," I should translate "those separated" into the unity of estrangement from the evil of those that were around them—the Remnant and their estate ; He maketh them a house, delivers the captives, and brings desolation on the rebellious servant—the body of the Jews. It is the constant, I should almost say technical term for them. The Jews are the object of this arising, but it is the wicked and the righteous, referring then to the presence of God in the wilderness, and the preparation of an inheritance in which, refreshed with rain from heaven, the incorporation of *y-khidim* (the solitary) should dwell. Then comes (verse 11) the development, 'when Adonai *yitten amar* (gave the word).

It is a Psalm sufficiently remarkable and characteristic to need little comment. It is the whole course and relationship of God with Israel from beginning to end, as acting on the very same principles—His principles—throughout with, and manifested in, them—taking the name and word in which He went before them, in their first deliverance, in the wilderness, and identifying it with Christ in the heavens, *Adonai* ascended. Verse 18 shows the address to Christ, as One who had effected all this. “Solitary” are *y’khdim*. It is a principle of action which we have seen all through, *i.e.* we have seen the *y’khi-dim* in their cry; compare Ps. xxii. 20. “Lord,” in verse 11, is *Adonai*, *i.e.* Christ recognized on high; in verse 16, it is “Jehovah”; in 17, *Adonai*; in 18, JAH; in 19, *Adonai*; in 20, Jehovah *Adonai*; in 22, *Adonai*; in 26, *Adonai*; in 32,* *Adonai*.

It is, recognizing JAH, the existing God, *Elohim*, God in covenant, *i.e.* in Himself, in consistency of character. Jehovah, the Accomplisher of all spoken in Israel—in a word, of promises—properly *Adonai*, especially who is celebrated in verse 18, recognised as Christ risen, but the same act, mercy, and protection or powerful deliverance, as first in the desert, “Let God arise,” Numbers x. 35. In a word, it is all God’s glory and truth, as centred and developed in Israel, accomplished and celebrated by Israel in Christ—Christ ascended, their *Adonai*—God giving, delivering, God giving strength and power unto Israel His people. The triumph is complete and detailed, not only as their ancient God, their God of old, but as in the heavenly glory of Christ, as at the close; see verses 33, 34, 35. Compare Daniel vii. 9,

* Add one to the numbers of all these verses for the Hebrew.

13, 22, 27, and verses 17, 18 of the Psalm, noting *el'yonim* (the heavenlies) and verse 27, *am kaddishey el'yonim* (people of the saints of the heavenlies).

Note the very frequent, and, save in verse 18, exclusive use of *Adonai* (Lord) in this Psalm; but in "Lord God," God is "Jehovah."

—1. "Let *Elohim* arise. Let His enemies be scattered, and they which hate Him flee before Him." This is God manifested as before the Ark; *i.e.* among the Jews.

—2, 3. "As smoke is driven away, drive," or "Thou shalt drive." "As wax melteth in the presence of fire, let the wicked perish in the presence of *Elohim*." "And let the righteous be glad: let them rejoice in the presence of *Elohim*; let them be glad with joy." This is the contrast thereupon of the wicked and the righteous—the great Jewish principle.

—4. "Sing to *Elohim*, praise His name, make your triumph in Him that rideth," or "rode," "in the deserts in JAH, His Name; exult in His presence." The structure of the sentence convinces me that *Sol-lu* (extol) is used in a derived, not a primary sense, though I at first thought it was, "Make His way ready," a well-known expression, but I think certainly not the sense here. This recognizes *Elohim* (God) as the JAH (Jehovah) that was with them in the wilderness—"I AM hath sent me unto you."

—5. "A Father of orphans, and Judge of widows (is) *Elohim* in His holy habitation." This is the character of God as Preserver of the desolate, in which He is towards the real Jews in that day; see Jeremiah xlix. 11.

—6. "*Elohim* settling," or "establishing" "the separated ones in a house" (see the note previous) "causing

the bound in chains to go forth in prosperity ; but " (on the contrary) "the rebellious shall dwell in a dry land," *i.e.* in desolation.

The manner in which this is exhibited in result, distinguishing the poor isolated Remnant and the captivity, and setting them in a house, and the body of the Jews bringing as rebellious into desolation ; thus much is the full title subject—the *Elohim* as manifested.

This verse is the character of God as arisen in respect of the Remnant and the rebellious body of the Jews. While evil prevails, there is no unity but in separation. When He comes whose right it is, then He will gather into one all things in heaven and earth, and it will not be so. The *y'khi-dim* (solitary ones) are then the united ones—those driven into separated (solitary, if you please) union with Messiah in hope, but by His Spirit separated from the mass, and thereby made essentially one, then shall be settled in a house. That is one fruit of God's arising—next He brings the bound out of captivity, loosing the bands, and, as to the rebellious, the revolvers exercising proud will against Him and the poor, them He puts in desolation in a dry land.

—7, 8. "O *Elohim*, in Thy goings before Thy people, in Thy marching through the wilderness, the earth shook, the heavens also dropped before the presence of *Elohim*. This Sinai, before the presence of *Elohim*, the *Elohim* of Israel."

Here he refers to *Elohim*'s presence amongst them before. "Marching" is a bad word. It is a word of solemnity rather, often used of God's going.

—9, 10, 11, 12. "A rain of plentifulness" (liberalities) "Thou didst pour, O *Elohim*, of Thine inheritance ; when

weary, Thou didst establish it." "Thy incorporated people" (Thy body) "shall dwell in it; Thou hast prepared in Thy goodness for the poor, O Elohim."

"*Adonai* gives the word; great the host of publishers."

"Kings of armies" (hosts) "flee, flee; and the housewife divides," or distributes, "spoil."

—11. Elohim having prepared the inheritance and being about to place the Remnant now made into an incorporated people—the poor whom He had prepared for in goodness—*Adonai* (Jesus, as we shall see just now) gives the word, and a multitude carries the message of His goodness abroad. Compare Isaiah lxvi.

—10, 11. Further, as to the inheritance of His people, rather His inheritance, it is not left as a dry land. God is interested in it, compare Deut. xi. 11, 12. Perhaps it might be translated: "O God of thine inheritance, when weary Thou didst establish it"—for *at-tah* (Thou) I suppose to be emphatic. *Khay-yath'ka* (living assembly) is a different word to congregation. The living incorporation of His people as contrasted with the state when they were *y'khi-dim* (solitary). Abraham, or the children of Israel in Egypt were *y'khi-dim*, they were *kha-y'tho* (His living assembly) when established in the land, though indeed never properly or fully so till Messiah joins them; they are then His earthly body, His house, as we His heavenly. *Ka-hal* (assembly) we have afterwards—the gathering of the people in assembly, verse 26, for worship or praise. When *Adonai* was at their head, and gave the word, sorrow and dismay might seem before their portion, but then the messengers (of the good tidings of His presence and intervention) were a great host. This I suppose to be not merely Jews. Compare Isaiah lxvi. 19, 20.

—13, 14. This is the Jewish Bride or body. The establishment of God's throne, not over but in Jerusalem, similarly as in Sinai; so it is according to its power and enactments.

—13. "Though ye lie among the grates, as the wings of a dove overlaid with silver, and her feathers with yellowness of gold, shall ye lie." *Sh' phat-taim* (pots) is a difficult word. It seems to me to be a place of ashes, or refuse, put under some other place to receive them from it. Its general force is sufficiently evident.

—14. "In *Shaddai's* dispersing kings in her, she is covered as with snow in Salmon"—i.e. white and glittering with beauty. The language is very sententious—she was covered with snow as Salmon.

—15. "The mountain of *Elohim* (is as) the mountain of Bashan, a mountain of summits (as) the mountain of Bashan."

Perhaps Bashan had its name from *Shen* (a tooth, or cliff).

—16. "Why are ye jealous, ye mountains of summits"? (It is, or at,) "the mountain of desire of *Elohim*, for His resting place" (or rest); "yea Jehovah shall dwell for ever" ("in it," or "them").

They shall be ashamed for their envy at the people. Isaiah xxvi.

—17. "The array of cavalry" (or chariots) "of *Elohim* are multitudes of thousands multiplied" (redoubled), "*Adonai* is in them, Sinai, in the holy place."

—18. "Thou has ascended on high, Thou hast led captivity captive: Thou has received gifts in Man, and even the rebellious for the dwelling (there) of JAH *Elohim*."

Here we have *Adonai* recognized; it was thus that gifts were ensured for man, and the rebellious became a dwelling-place of JAH *Elohim*.

The preposition *b'* (in) gives a very simple force, not answered by any English preposition, as before "dispersing kings in her;" it is not merely as being in her, nor merely for her or her sake, but in her case as putting Himself as the agent of power in her. It is the sphere or place of God's action or blessing &c., as the case may be.

This verse is also the recognition of those in whom these things were wrought, and has: "Thou" *i.e.* their *Adonai* "hast ascended on high, and received gifts as Man, even for the rebellious" (the Jews) "for the dwelling of JAH *Elohim*;" the Apostle therefore does not quote this in referring to the gifts in Ephesians. The rest of the Psalm scarcely requires a note, taken as referable to the latter days. "The congregations" (26) are not the same word the JAH *Elohim* in the heavens. The Strength and Salvation of Israel shines through the Psalm. It is a magnificent Psalm. From Ps. lxxv. to this seems a sort of little Book of themselves—a common subject.

—19 "Blessed be *Adonai*, that day after day heapeth upon us (blessings). The *El* who saveth us."

—20 "The *El* that is for us is the *El* for salvations," (or "Our *El* is the *El* of salvations,") "and to Jehovah *Adonai* are" (belong) "deliverances" (goings forth) "even as from death."

The prepositions here are all *l'* (to); there is the *ha* (the) emphatic to the first *El* (God). "From death" does not express it perhaps, the force might be expressed, though not the literal meaning by "even from death" "even as to this which they, as a nation, had been obliged to go through." Deliverance belonged to Jehovah *Adonai* and He was their *El* too.

—21. "But *Elohim* shall smite" (or break) "the head

of His enemies, and the crown of hair" (the scalp) "of him that goeth about" (walketh, *qui se promène*) "in his wickedness."

—22. "*Adonai* spake from Bashan, I will cause to return, I will cause to return from the depths of the sea."

Return to blessing, or from captivity.

—23. "So that Thou mayest plunge Thy foot in blood. The tongue of Thy dogs (has) its portion from enemies."

Min-ne-hu (in its kind). Clearly I should think "its allotted portion," the kind of thing it had to eat, precisely the force of the sentence. We have the word in this very form in Genesis i, 12.

—24. "They have seen Thy goings, *Elohim*. The goings of my *El*, my King, in the Sanctuary."

—25. "The singers go first, the players on stringed instruments after; between" (or in the midst) "the chorister damsels playing on the tabrets."

The structure of the word "Singers" I do not exactly understand.

—26. "In the congregations bless ye *Elohim Adonai*, ye descendants of Israel."

—27. "There (is) little Benjamin their ruler, the princes of Judah their company, the princes of Zebulon, and the princes of Naphtali."

Ri-g' ma-tham (their council) literally "a heap" i.e. "of stones" from *ra-gam* (to stone).

—28. "Thy *Elohim* hath ordained thy strength; confirm O *Elohim* that which Thou has wrought for us."

—29. "Because of Thy house at Jerusalem, to Thee shall kings bring presents."

"Because of thy house" —it is used for the temple as being the house or palace of God.

—30. “Rebuke the beast of the reed, the company of the bulls or strong ones, with the calves of the peoples, submitting himself with pieces of silver—he hath scattered the peoples—they shall desire to approach.”

This term “Rebuke the beast of the reed,” is well-known as strong, untamed and proud enemies, as in Psalm xxii. It means strength. The general sense of this verse, taking its connection with the preceding, and succeeding, is plain and interesting. It is on the rebuke of Antichrist, Pharaoh the beast of the reed, and the complete subjection or scattering of the peoples, the setting them aside as incorporated before, that the peoples shall come willingly up to worship at Jerusalem; but the construction of the latter part is so abrupt as to be extremely difficult. I at one time thought *mith-rap-pes* (treader down) might be the Rebuker treading down among the calves or bullocks of the people and the pieces of silver.

Bits-tsar (scatter). In construction also with the other, *b'* (in), but the only other *Hithpaël* of *ra-phas* (tread down) is used in submitting oneself. The connection of the two last words with the following verse is extremely strong. Otherwise it would be “trampling on the calves of the people, on the pieces or fragments of silver, He hath scattered the people.” Altering the points makes it “he delighted in silver.” Commonly “calves of the people” is joined with “bullocks,” but the structure is precisely the same as “on pieces of silver” and I think it is transitional.

K'ra-voth (translated “war” in A. V.) may perhaps be used for “war,” but with the *ha** it is regularly “to approach” as “to offer.”

* Sign of the causative species in verbs.

—31. “The *Khashamnim*” (or princes) “shall come from Egypt; Cush shall speedily bring her power or submit to *Elohim*,” (cause her hands to run).

—32. “Ye kingdoms of the earth, sing ye to *Elohim*—celebrate *Adonai*.”

—33. “To Him that rideth on the heavens, the heavens of old. Lo, He uttereth His voice, a voice of strength.”

Adonai (Jesus) is the same *Elohim* who rode on the heavens—exercised the former authority, (*sh'mey kedem* heavens of old) in the wilderness, see Deut. xxxiii. 26; *i.e.* the Person who exercised that authority over the Jews, is the same Person who now, over the same recognized Israel, ruleth in the heavens. And this is *Adonai* Jesus.

—34. “Ascribe ye” (give the praise of) “strength to *Elohim*; over Israel (is) His Majesty” (or excellency) “and His strength is in the clouds”—the glory of manifested power from the heavens.

—34. *Bash-sh'kha-kim* (in the clouds). The clouds, the seat of celestial authority (faithfulness and blessing); the place where the Lord rideth when He exerciseth power, the visible seat of authority. The *ἐπουρανία* (heavenlies), compare Deuteronomy xxxiii. 26, and so Psalm lxxxix. 5, so, analogously as to the fact, Daniel vii. 12, 13.

See Deuteronomy xxxiii. 26—29 to which all this refers, or however to that which is there spoken of, now fulfilled over Israel. See the note on *bash-sh'kha-kim* (in the clouds) before. It might be “Ascribe ye strength to *Elohim* over Israel” *i.e.* here it is in that place He assumes and exercises the strength which the nations are to recognize, even as *Adonai* (Lord). His majesty and strength are in the clouds, that is, though exercised over Israel, He has the celestial

glory. The sense is pretty much one. On the whole I rather prefer the former, but not to the rejection of the latter.

—35. “Wonderful” (fearful, or to be adored) “art Thou, *Elohim* in Thy Sanctuary. The *El* of Israel, He it is that giveth strength and might to the people. Blessed be *Elohim*.”

It is remarkable how this is the word applied to Israel on their restoration in Isaiah xviii. I believe the plural to mean Sanctuary as Psalm lxxiii.; whence in Greek *ἁγία ἁγίων* (holy places) that which was within the veil (so we know Him) to which He was now returned in power on behalf of the children of Israel.

If this be compared with Deuteronomy xxxiii, and the return of God to Israel in strength be seen, nothing can be more bright or plain or beautiful, than this Psalm.

As to the names of God, we find *Jah*, *Jehovah*, *Eh'yeh*. I do not know how far I am justified as to the difference, for they are from the same root. In *Jah* we have the name in itself—simply, “He who exists.” *Eh'yeh* is the expression of it by Himself. So “I” comes in—there is the conscious will of existence, which, in a Divine Being, goes with the existence in itself. In *Jehovah*, *Jah* is developed into “Is, was, and is to come”—the Securer of promise, in which we have continued existence, time coming into account—continuity present, past and future.

This Psalm has led me to look at these names of God, as God. *Jah* seems to be the existing One objectively. There is One, and only One who is—*Eh'yeh* is His own assertion of it—conscious existence in will. *Jehovah*, He who does so exist, but is in relation with others, and revealed in time. He always is, but “was and is to come” is brought in.

There is existence, but not only an eternal "now," but a past, and what is to come. He is in relationship, and in connection with time, and so a Securer of promises. And we read of His mercy enduring "for ever." But then another name comes in, which is related to none of these—*Adonai*, which carries the thought on the face of it of lordship and rule. It is a relation of another kind, not connected with His Being and Existence, but of office and position, flowing indeed from a necessary and essential title, but which necessitates other existences, and a state of things—an office that may be taken or given. The root of the word is simple—"Adon," is "lord" or "master." Abraham was Sarah's "lord," and Eliezer's "master." But there is more than this when it is used of God—it takes the form of the plural, of majesty so called. How used, we will look into a little.

Adonai Jehovah is a constant expression ; in the Authorized Version usually "Lord God," which also represents *Jehovah Elohim*—only Lord. But *Adonai* is used where it is *Jehovah*, as in Isaiah vi. 1 ; "I saw the Lord" (*Adonai*) "high and lifted up," &c. and at the end, "Woe is me for I have seen the King, the Lord of hosts" (*Jehovah Sabaoth*). So the Seraphim in verse 5 ; yet *Adonai* suits. Thus *Adonai* is identified with *Jehovah*. This is quite clear and simple. But it is of this passage John xii. speaks, that the prophet saw Christ's glory, and spake of Him. It is *Adonai*, but it is *Jehovah*.

Then there is another class of passages as in Psalm ii., where the place of Christ with *Jehovah* is spoken of—The kings of the earth rage against *Jehovah*, and against His Christ. "He that sitteth in the heavens shall laugh

Adonai shall have them in derision." And then He is Son, as born into this world, and to be set as King in Zion, and the kings and judges of the earth are called upon to "kiss," "do obeisance to" the Son, who is about to speak unto them in His wrath, yea, rule them with a rod of iron. But here it was received, "Ask of Me, and I will give Thee." The Son in a recipient's and servant's place, yet Ruler over all the earth; compare Ps. viii., where He takes it as Son of man, compare also John x., at the end.

These two are remarkably connected in Ps. cx. There David's Lord, David's Son, is called to sit on *Jehovah's* right hand. This is plain. The Lord Himself uses it, as the riddle for the Pharisees, *i.e.* how the two could be true. Yet there it was as to One they owned to be Messiah, David's Son; He was to sit there "till"—as He is now. It will be sent out of Zion, when He shall rule in the midst of His enemies—all that is "David's Lord and Son," and "His people willing in the day of His power." Also He would be Melchizedek, a Priest on His throne, and the counsel of peace between Him and *Jehovah*, in favour of Israel, but then there is much more. He is *Adonai* at the right hand of *Jehovah*; He who is now such will "strike through kings," and "judge the heathen." It is the same as in Ps. ii., but then as Son of God born into this world. Ps. ii., 4, 5 applies before Ps. cx.; He is not Son of man yet in Ps. ii.—that comes in, in universal power, in Ps. viii. there. In Ps. ii. 8, the application of Ps. cx. comes in. The previous part is prospective, or rather, all as it stands in God's mind. Still it is *Adonai*, the One to whom Divine rule belongs at God's right hand.

With Divine title and glory, *Adonai* gives us the Divine title and character in rule—Him who is *Jehovah*, as in Isaiah vi. 1, and John xii. But He was Son of man who was to suffer many things, and to enter into His glory. And He has been “straightway” glorified, John xiii., without waiting for His manifested glory coming in the clouds of heaven. And this is fully declared in the New Testament, as in I. Peter iii. 22, “Who is gone into heaven, and is on the right hand of God; Angels and authorities and powers being made subject unto Him.” So in the first testimony of the Holy Ghost, Acts ii. 33—36. This is added to the testimony of His resurrection (the subjective basis of all—Man in His new estate). The Man who suffered on the Cross then, *Jehovah*, I AM, is now *Adonai*; but the things, Hebrews ii., not yet actually put under Him—it is Ps. cx. It is Ps. ii., only this takes in more the whole scene, and half of Ps. viii.

And it is worthy of note here, how this affects the ministry of Paul and Peter. The latter, as remarked of old, takes up the rule of God—His government—while laying clearly the foundation of the great principles of salvation. He, both in his sermon and his epistle, goes on to the exaltation of Christ, and His Lordship, and all being subject to Him, Acts ii. and I. Peter iii. 22. Not so Paul, Acts xiii—he stops at His resurrection, and the Gentiles have the glad tidings of their salvation. And in Ephesians i. it is His personal exaltation, and then the counsels of God to bring in the Church associated with Him in His Psalm viii. place. If Hebrews be taken as his, it only puts Him in half Ps. viii., saying that the putting all things under His feet is not yet fulfilled—He is expecting, “at God’s

right hand till His enemies be made His footstool." Paul's time was "meanwhile," *i.e.* Christ personally in glory, and the connection of the saints, the Church, with Him then and there, though the mystery hidden. Stephen closed the ministry of forgiving patience with Israel. He saw the "Son of man" standing at the right hand of God, but at his last sigh, so to speak, Christ sat down, "expecting till His enemies be made His footstool." Hebrews was really to get the Jewish converts frankly into the Pauline place. John xiii. and xvii. are not unconnected with this, only it is more His personal glory; xiii. is the work of the Son of man glorifying God, in virtue of which He is set on high in the glory of God—xvii. is the Son going back into the glory which He had with the Father before the world was.

It is a wonderful mystery. He, who is Jehovah, wields all power there, and this He could not were He not Jehovah. Yet He is Man exalted in consequence of what He has been, and has done as Man, and sits at the right hand of Jehovah, having all power in heaven and on earth, hereafter to be brought into one under Him, but not yet put under Him, but He gathering His joint heirs, sending forth the Holy Ghost, the Revealer of what is the earnest of what is to come.

The whole Psalm is the effect of: "Let God arise!" Jesus is the Lord *Adonai* (as Jehovah) in the clouds. Compare Psalm xlv.

PSALM LXIX.

The rich affectingness and object of this Psalm needs no comment—"He was heard in that He feared. Only we may note the character of the things in supplication by the Lord—His deliverance, as we have seen before, made the occasion of confidence to the humble "The humble shall hear this and be glad," so they become the objects of His solicitude (verse 6 &c.) His identification with the Jews herein is manifest, and stands forth in distinctness also in verse 34.

This Psalm thus stands alone in presenting, personally, the great Sufferer—the key to all the rest.

I do not see how it is possible to avoid seeing the appropriation of the sins of the people by the Remnant, *i.e.* Christ, which is just righteousness, as they went to John the Baptist.

—6. *Adonai Jehovah Tsebaoth.* (Lord God of Sabaoth). The use of this is remarkable here. It is present not prospective, as in Ps. lxxviii. 16, 18, and elsewhere; so Ps. lxx., but that must be considered apart. The Lord takes the place too of the Remnant, yet stands alone in it, as indeed He did in every respect.

Christ here explains His part in going without the camp, as, in effect, the Sin-offering, bearing all reproach, but really of a wicked world against God the Lord, the God of Israel. We have seen the circumstances of Israel, as obliged to go without, towards men, towards God—here of the great Sufferer, not in sympathy but, in fact, alone;

and He explains this in His appeal to God first, then to the Lord as to its effect on the poor, and scorned, low laid Remnant around Him—for it was for the Lord of Israel's sake.

Then He pleads the whole case in His own sorrow before God the Lord. He had done all, even He could do, to win them. What had He not suffered for them? His heart had been broken. What had He received? There were none to pity—then judgment; but He, poor, set up on high, praising. The humble hear this—they rejoice and are glad; it is the sign of their confidence and deliverance. All will praise Him, for after all (the wicked have been judged) God will save Zion, and build the cities of Judah, and there will be an heritage for those that love His name—a seed of His servants.

—26. Here again, though characteristic, we find the blessed Lord alone, yet others associated with him.

—29. The distinction of the poor of the flock, and also Christ's taking this place, is evident.

I must say the more I read this Psalm, the more I see it does not treat of Atonement. It goes into the time and circumstances in which also Atonement was made. It is perfectly monstrous to make the effect of Atonement to be adding "iniquity to iniquity," and judgment which excludes them from "the book of the living," that cannot be. But I see two distinct things consequent on the attacks on my statements as to this, making me look more completely into it, for one ought to examine thoroughly all that may touch

the Lord, to see nothing dishonours Him. One is the full absolute knowledge, in trial, of good and evil—evil in its power, Himself being the good, and so perfectly tested and proved to be. Experimentally learned because He, being perfectly good, and knowing good and evil in moral capacity, had all the evil in man (as one of whom He had come) which showed itself outwardly against Him, estimated, and felt in pressure on His soul, in its true character of evil, treachery, unrighteousness, sad indifference even in His disciples, the absence of all conscience in His enemies—a dreadful thought, for He was a Man to feel it, the hatred to God in them, not surely felt as a passion, for then it gratifies itself for the moment, but felt as He only could feel it as evil—“One of you shall betray me.” Good and evil were brought up to their absolute character in love to God (to His Father), and hatred of God against Himself, “Me and my Father.” Then, having gone to the end of this, He died to sin. This was perfection of love and obedience in Him. This, besides bearing our sins and being forsaken of God, though this last was what in an absolute way tested the perfectness of His obedience and love—the cup given Him to drink.

Then comes another, more dispensational, character—the cutting off of Messiah—the setting aside, as to Israel in the flesh, the beloved people of all the promises—the utter failure of man in this refusal of Him bringing them love and blessing, and the people of God, as far as their responsibility stood, losing all, rejecting the counsel of God against themselves—a nation *lo chasid* (not holy,) and the beloved people the very scene of Satan’s power, so that this terrible word could be said of them, “This is your hour and the

power of darkness." This was dreadful, and His place with man in life with it. All that He had as Man come amongst men, turned by His goodness to bitterness, and so making the bitterness more absolute ; see, as to the latter, Ps. cii. These are closely connected, as in Ps. xlii, xliii, but they are distinct. The first far the deepest morally ; the latter, as regards the promises and favour of God, the more sorrowful. But I believe He suffered all that could be suffered. The latter is connected with government, the former with the eternal character of good and evil. What a suffering ! What a work ! How perfect a one it was !

Now therefore He lives to God, and that only. Always perfect in His offering Himself up to Him, and living really to Him, yet He had to do with sin, and, having dealt with it perfectly, He has done with it completely—"He lives to God." He will judge evil no doubt, but in His life He has no more to do with it. He had constantly to do with it (save what grace did, with nothing else), and was made it before God. Perfect to God in the place of sin, and made it, He has died and done with it, died to it all—that He lives, and in that He lives, it is to God. Between Him and God, as living in every thought, feeling—speaking reverently, all that expresses life, there is only God. To live thus (through Him) we are called. In that He liveth He liveth unto God is all, necessary of course though free with Him, but a wonderful thing, a wonderful thought ! And, Oh ! to have an end of sin ! For Him, by His own perfectness, having had to the end of it to do with it ; for us as crucified with Him—what a blessing ! But it shows wonderfully what the life of Christ, as a Man, is now—what ours ought to be. He died to sin once—was out, by dying

to it, out of the whole scene of His connection with it—a connection with, a relationship to it, which only showed, and there by personal perfectness, His absolute carrying out of good when tried fully with evil; and evil being fully searched out, sounded, and brought to a climax with good on the Cross, was passed out of by experimentally dying to it for ever. Good only remained, and God the fulness of it, and everything for man, only with perfect love therefore to those that were His.

Such is the perfectness of Christ; only my words are poor, imperfect expression of what God, in a word or two, reveals. Still, searching, if it be with reverence, is good.

I have been reading this Psalm again, and I cannot doubt that the interpretation I have heretofore given to it is the just one. His death is not spoken of—the deepest troubles are, and men's heartless insults and outrage, but what characterises Ps. xxii. is not there; there is no appeal out of these to God, and finding forsaking, which is the essential point of the suffering of that Psalm. It is judgment on those who were hostile to Him. It views the historical fact of His rejection, and the consequence to those guilty of it—judgment of the wicked and unbelieving Jews, and so blessing in Zion. The point of the Psalm is that He was heard, not that He was not. The Remnant are in the deepest distress, and know and confess that it is through their sins. Now Christ did enter into this, and in bearing them in the way of Atonement (but that is not the aspect here) He prays it might not be a stumbling block to any. Reproach was

on Him for the Lord's sake, and His prayers to Jehovah were in an acceptable time. But the Lord hears the poor, and saves Zion that the Remnant may dwell there.

I do not write now to give the proofs that it is not expiation, though it was that too—verses 22—29 prove that—but what the true force of the Psalm is, which seems to me perfectly clear, and falls in with the whole tenor of the Psalms. The conflict in sorrow, is in verses 32, 33. It is the judgment of the haters of Christ, and the deliverance of the Remnant to dwell in Zion with blessing. The Lord heard the poor—Christ was the proof of it to the oppressed Remnant, and, when He was there, it was not their sins (now confessed) were not before God, but Christ is a delivered, praying Man, and His enemies judged. Hence the blessing in Ps. xxii. is of a far different and wider kind.

In this Book the Remnant are outside, and it is a question of enemies, Gentiles and the nation. Pss. xlii., xliii., are their enemies, and Messiah their deliverer ; God arising at the end, but the Remnant finding in a suffering Christ the stay of their souls in the deepest of their sorrows. The delivering power is in Ps. lxviii., but founded on lxix., which is their comfort till deliverance comes. Historically, Christ's sufferings will be their stay, though in the depths, for He had been there. It is when they look on Him, whom they had pierced, that they recognize atoning grace.

PSALM LXX.

This Psalm follows lxix in this, that He makes the difference (consequence of that Psalm) between the wicked of lxix and those who sought Jehovah—these are to rejoice though He, as regards the earth, rested in sorrow on to the end. The answer is in heaven, or at the end. Then in Ps. lxxi as regards Israel, if He remained poor and needy, Israel, come into its old age and sorrow, is to be spared and exalted, and in verses 19, 20 there is exaltation and blessing. Yet even the language of the Psalm shows that Christ fully entered into it in Spirit. But though there is quite reason not to exclude the writer of the Psalm, yet I feel more strongly than ever, in reading this Psalm, how Christ entered into the sorrows of Israel as manifested by His speaking in the Psalms.

Though the object of this Psalm is the same, yet its character is different; there is more confidence, I say not more faith—more appealing to God on the certitude of His favour; its word also is (for it is brought more to a crisis) “Make no long tarrying.” Also the humiliation of Christ, the way of His joy, is affectingly brought forward, “Let others” saith He “rejoice”; as for me, I am content, to be humbled, to do Thy will for Thy sake; I am poor and needy, but content to be in humiliation, but my joy is in this, making others to enjoy.

It seems to present Christ and the poor as the object of deliverance, not of suffering—a result, in fact, of His faithfulness in the other; He poor, the occasion to secure by

intercession the gladness of those that trust in deliverance, but, in His poverty, He pleads that they, at least, may be glad. It is in this spirit Paul says, as to the Church, "So death worketh in us, but life in you"; only there in combat, here in intercession.

PSALM LXXI.

This Psalm, though I believe the literal David to be the subject of it, applies, it appears to me, to the anomalous position (wherein they see Him separated from His own proper position) of the Jews on the setting up of Antichrist, but Christ as David driven out by Absalom. This type will fully explain the Psalm, looking to the Jews, as similarly placed, in the latter day, but finding a new place in resurrection, as in Daniel xii. 2; though that rather applies to another portion of the Remnant, yet scattered, and this to a body of them in, but now driven out of, the land, though not permanently—the last time of Jacob's trouble, closing the typical David's life, for then He takes the Solomon power or estate. Verse 7 was personal feeling, therefore of David properly—verse 8 is prayer, result of exercise, therefore not as of Him, though in spirit identified with them—verse 9, is also association with the same circumstances, though, being the personal sufferings, we have the whole cry from the beginning of the reconciliation to the end—verse 10 was when He was separated from His people, they acted in the same spirit at the close—

verse 12, is the position and feeling of faith of the Remnant, as far as they are in the position, in which David was on the setting up of Absalom, on the setting up of Antichrist in Jerusalem.

This Psalm is the positive application of what we find in Ps. lxx, to the state of the Jews, as apparently utterly cast off again in the close, (compare Isaiah xli. 3, 4) the very close of their eventful history—verse 20 is the confidence. But there is the faith, of God's elect, in the Lord now after the sufferings of Christ explained, clearly recognised in the outset. It was a Jewish faith of old. It was however to be as in a resurrection, not in what was old—Solomon, not David, was to build the house—still not forsaken till God's strength and salvation was shown in them to that generation and those that should come. They should not bear fruit so, *i.e.* according to that generation, but they should introduce a better hope as a risen people. It is as Absalom and Adonijah, these Psalms.

Note, the Jewish people shall be dealt with, in the close, upon their old principles, but they shall bear fruit upon new, under a new alliance. Therefore we have "old age" as in the trial, "bringing up again from the depths of the earth" as in the confidence. Pss. xlii, xliii., probably are when, through Absalom, driven across Jordan—so Christ with the sufferers driven out. But His connection in Spirit with the Remnant while in trouble, and connected with or oppressed by, under the sufferings of and estrangement from and by, because they were in power, from Zion, and the temple and worship itself, is very different from His appearance in Person, to deliver and give joy to the separated Remnant whom sorrow and evil around them have separated and

driven out. So even compare Isaiah lxx., and so the words of Christ to His disciples even as to the world. For, as we have seen here, they were the world. Aye! if called "gods" even, they would die like men—their princes were the princes of this world. This, John's Gospel clearly shews—"Ye are of this world, I am not of this world"—"Ye are from beneath, I am from above," and, at length "Ye are of your father the Devil, and the works of your father ye will do." He was of God—of the Father.

PSALM LXXII.

The manifestation of Christ as Solomon in this Psalm is too plain to need comment. "Thy people" and "Thy poor" are distinctly mentioned, but all the earth is blessed, and under His blessing and reign. It includes, nevertheless, deliverance, *quod nota*.

PSALM LXXIII.

It seems clear, from the third Book of the Psalms, or Israelitish chapter of them, that the ten tribes, at least the Remnant of them, are in the land when the last events are

occurring. This Ezek. xx. 43, would, as to their repentance, confirm. But I do not see that they have more in the land than the last confederacy and Gog—Ps. lxxxiii. depicting it, and its judgment, according to Ezek. xxxix. 23 to the end. In Ps. lxxxvii., we have Zion owned ; they had seen its devastation, Ps. lxxix. Pss. lxxxviii., lxxxix. are the moral side—law and grace. In Ps. lxxxiv. they are going up to Jerusalem again, and in lxxxv. restoration takes place.

This makes the Book very interesting—all the various exercises of the people are developed in it. They are back, but Gog not destroyed, and Jerusalem yet trodden down. It is with the Assyrian, Israel, the ten tribes had to do. It is “after the glory” (lxxiii. 24, see Zech. ii. 8) they will be received. God’s judgment to cut off had dealt with them in the wilderness. But Gog is not destroyed till the glory appears, which destroys the beast and Antichrist ; so that the desolation of Jerusalem was still there.

In the fourth Book, the whole nation is taken up (Ps. xc.) as of old belonging to God. In Ps. xci., Messiah owns the God of the Jews as “Most High” ; xcii. is the judgment of the wicked, and the abiding blessing of the righteous ; xciii. is the reign, and coming in of the First-begotten. Ps. ci., Messiah takes the government ; cii., His rejection, and Divine perpetuity ; and then the earth, and Israel had mercy and restoration through trial. Ps. cvii. begins the last supplementary Book.

In the third Book, it is properly Israel and promises to Israel, *Kol Israel* (all Israel) shall be saved. Hence the prayers of the son of Jesse were ended, in Ps. lxxii., in the glory of Solomon, *i.e.* the millennial Christ. These Psalms, *i.e.* of Book iii., are, save the three last, not of

David, and there is all the difference of One who feels Himself the Centre of the people, identifies Himself with them, bears their interests, their sorrows in His own Person. There are, in many respects, the same interests, but viewed as those of the people, not "my sins," "my foolishness" (surely He hath borne "our"). It is the general deliverance of Israel, and sung with holy interest by One interested therein, who is to have the deliverance, but does not take all into His own Person. He rehearses the ways of God, the acts of the enemy, and that with details of history, as Pss. lxxviii. and lxxix; we have the conduct of Ephraim, and the subsequent election of Judah and Zion and David, and the desire that God would be with them as in the cloud in the wilderness. They go up to Jerusalem, and the captivity of Jacob is brought back. Faithfulness and mercy are the foundations of their hopes, as Pss. lxxxv. and lxxxix., only, as we have said, in Pss. lxxxvi.—lxxxviii., in the first we have His own Person as the Centre of Israel's hopes presented intercessionally before the Lord—in lxxxvii., Zion is set up, and in recounting the glories of cities and empires, she is celebrated in this, that in writing up the Divine register, this Man is counted to be born there—in lxxxviii., we have the Lord, I believe, suffering the judgment of Israel as, under the terms of Jehovah, condemned under the guilt of death. The wrath of God was upon Him, and death, as such, upon His soul, see lxxxvi. 13. It is another point of view of the death of the blessed Lord looked at as associated with Israel; hence also it is in the mouth probably of Heman, not of David, as expressive still of the life of faith, whatever His sorrow, though I do not absolutely rest in the titles.

From Ps. lxxiii. to lxxxix., we have Israel viewed as a nation, not the Jews; and, moreover, the circumstances in Zion, not the Remnant driven out. Still Antichrist seems to be in Jerusalem. It is the Spirit of Christ judging and pleading then for all through the history, not as the Remnant fled in the evil day. Ps. lxxiii. explains the whole experience of the Remnant in this respect—"God is good to Israel, but as for me, my feet were almost gone"—but "good to such as are of a clean heart," He is just in His goodness, *i.e.* consistent with His character.

—10. This verse discovers this trying circumstance—that, in consequence of the unhumbled boastings of the enemies of God, the foolish and wicked full of prosperity, as yet untouched, God's people (so Israel is here viewed in mass) join the ungodly, their heart not being for God, saying, "How doth God know"?—comparing the consequence of their being as they supposed, and formally, God's people, to wit, chastisement and the untouched prosperity of those who did not care for God. "They say" reaches, I apprehend, to the end of verse 14; but, where the Spirit of God was, there was that which stopped saying thus. But there was no understanding. It perplexed the spirit. The Sanctuary of God alone gave the secret—they are "in slippery places" till Jehovah awakes, then there is an end of them; yet, verses 21—23, though so foolish, this poor Remnant, who in darkness and trial wait for the revelation of the Sanctuary, was kept and held up by God—very foolish, but with God in spirit, and preserved.

—24. Why this is translated "Afterward receive me to glory" I know not. It is, "During this time of trial and desolation, Thou wilt guide me; after glory Thou wilt

receive me." It is the same as in Zech. ii. 8. If *akhar kavod* (after the glory) may mean "according to," that may be, but simply it is, "After the glory of God has been manifested, Thou wilt receive me."

—25—28. This is the great result of the true people.

PSALM LXXIV.

This Psalm views the enemy prevailing, externally, in violence, breaking down the Sanctuary and defiling it to the ground.

—3. It is *oyev* (the enemy) who did this, but the *zor'rim* (enemies) are in the midst of the congregations—"they set up their signs for signs."

—9. God's people had no signs.

—10. Both characters of the enemy are introduced; in verses 18—20, the Lord, the Covenant, and the beloved people are introduced.

—12. The ancient deliverances of Israel having been mentioned, the enemy that reproaches Jehovah's name is *oyev*.

The character of Asaph's Psalms, exceedingly confirmed to me with that of the whole Book, has been noticed. It appears to me that this Psalm represents the position of the Remnant's understanding, upon the evil doings of the enemy (Antichrist), yet in the perception of the rising up of the tumult of all of them; but the reference of the believer is to God in it. It would appear the temple

would be destroyed, *quod nota*. Though one as to hostility to the Jew, we may remark distinction in verses 3 and 4, "enemy"; also the last two verses seem to maintain the distinction; verses 18 and 22 again identify—the same thing as is also in verse 3. In that alone (18) also is Jehovah brought in in respect of the reproach upon and blasphemy of His name. A "putting in remembrance" is the tenor of this Psalm—a calling in God, in the spirit of intercession on the part of the Spirit representing the Jewish Remnant before God. The whole is exceedingly instructive in this light, as well as to the prophetic import.

PSALM LXXV.

This Psalm is the assumption by Christ manifestly as *Adon* of the congregation, judging uprightnesses—Blessed time! The whole character of that assumption, in the suppression of evil, is clear. The only question is as to who "the fools" are specifically. It is again the recognition of God, and the joyful consciousness, before the full assumption, or results at least of power, of His Name being near.

--1. This is the voice of the Spirit in the Remnant knowing the judgment.

--2 and 3, are the answer of Christ as to the method.

--4. This verse is as though He had warned, in Spirit, the high ones of the truth, for as He had not failed to

declare His righteousness and truth in the great congregation, so He had not failed to warn the wicked. It is the testimony of the Spirit in Christ to them.

—8. This is rather declaration than testimony.

—9. This is His praises as the Head of the whole Jewish people, as the God of whom all their deliverances have been wrought.

—10 is the conclusion of the whole matter.

We have the judgments announced, and God's name near—then Messiah. The Messiah of the God of Jacob announces Himself, declares He had warned the wicked, and thus would He conduct Himself when He received the congregation.

PSALM LXXVI.

This Psalm needs little comment, save only that it is consequent upon the whole scene of God's deliverance. He is known in Judah, and His Name great in Israel, (compare Zechariah x. 6) bringing in Salem and Zion as the place of His manifestation in contrast with all the strong places of the earth. It is a definite prophetic statement of the locality and extent of God's blessings in celebration.

It is not merely that Israel is delivered, but that God is known—not merely Jehovah faithful, that comes in occasionally in this class of Psalms, but God known in contrast with all else. He indeed is manifested as the God of Jacob; but this is their great glory, that God is

manifested as the God of Jacob. Judah and Israel are both mentioned. Salem and Zion resume their place. Blessed day ! We, yet more blessed, are let into His counsels in Christ, but the nationalism of a Jew is Divine. There it is He has met and broken man ; the mountains of prey are nothing—as a dream passed. When God arises, Zion takes her place in beauty, owned of Him ; and the men of might come to simply nothing, and all their parade passes as impotent, at the rebuke of the God of Jacob. Glorious and blessed word for that people !

—7. This is the comment of Israel on all this. This came from heaven (verse 8). How magnificent and true the result ! “ The earth trembled and was still, when God arose to judgment, and to help ” ; for in all His name and glory, He forgets not, in infinite and condescending grace, the poor, the meek of the earth—that is His name, His character, “ The God that comforteth them that are cast down.”

—10. “ Shall praise Thee.” What it does, is to praise Thee, *todekha*.

—11, 12. This is the summons thereon. I do not know that *yiv'tzor* (he shall cut off) is more than absolute, “ He cutteth off.”

It is a noble display of what happens in Zion, and God's manifestation of Himself in it.

PSALM LXXVII.

This is the state of complaint in which the Remnant finds itself—God seemed to have utterly forgotten to be gracious. Still this was a God known; there was grace and life in the cry. “This is my infirmity,” and the things which God had done, which gave Him this character, are referred to and come to mind. These two results are produced—“Thy way is in the Sanctuary,” “Thy way is in the sea.” Still, in all their troubles He led His people like a flock by the hand of Moses and Aaron; note, the whole people. Confidence is restored and well grounded. The reference is to all Israel of old.

The religious sentiment of this Psalm is too plain for more remark—this is learnt by the Spirit only. We may notice the distinction between “crying with the voice,” and “communing with one’s own heart.” The “crying with the voice” is the point of this Psalm; this brings in God instead of the workings of the anxieties of the measure of unbelief (in present circumstances) surrounded, I will add, not as the heart with unbelief of present circumstances, but with the deliverances which He hath wrought of old, strengthening present faith in Him who will bring about any circumstances. His way is always in the Sanctuary, and, when our heart gets there, we understand it. When we bring in God by this cry, we find that it was not God but our own heart we were judging from—a foolish mistake—one that must be in unbelief. Hence the importance of a real, actual cry to God (in faith), or we are seeking the

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living among the dead ; see Hosea vii. 14. The cry of the Spirit in the Remnant of the Jews in their deep waters of trouble is too manifest for enlargement. The answer, on the principle we have mentioned, is obvious.

PSALM LXXVIII.

This Psalm exhibits the failure of all testimonial agency in deliverances, and blessings on the people as such, and the transfer into, or rather accomplishment of blessing in the raising up of David, the Prince in whom blessing and security was secured. Further, I notice the teaching of children in it, as the order of blessing ; compare Genesis xviii. 19, and Ps. xxii., at the end, Deut. iv. 9, 10, vi. 7 and xi. 19. It is a specific character of the dispensation, and of ordered blessing—attention can well see many instances of it in the history of Israel, closing, in Solomon, in Proverbs. There is great reckoning upon God in it, nor is it passed by in Christianity, see Ephesians vi.

There are two things in the Psalm—deliverance and ease, and blessings in the wilderness. The arm of the Lord—provocations here, and limiting the Holy One of Israel when He was their (only) portion, foolishness—judgments on their oppressors, enemies, and giving them their inheritance—their turning to false gods, when they were at ease, in spite of this distinctive salvation ; compare all the Prophets, and Isaiah xliii. 12. Hence judgment on the people (so God known) but David raised up in grace, and the vindication of His people, see Deut. xxxii. 36.

It is a most comprehensive Psalm ; *maschil* (causing to understand) as to the hopes, and the whole order of the hopes of Israel—their failure—the order of them—practical faithfulness—and the security (raising up) of David ; compare Isaiah lv. 3 and Acts xiii., and so Peter, also Acts ii. Also this is a specific portion of prophecy, compare its quotation in Matthew xiii., and notes on that.

The language of this Psalm is remarkable. It begins with the right of Jehovah, "Give ear, O my people." But it is in the love of the same interests "which we have heard and known, which our fathers have told us." Who makes this mighty link ? The Spirit of Christ who is Jehovah, speaking in the Remnant who recognize His truth in the midst of the people, the nation. Accordingly their history is gone through, but not merely to characterize them, but to characterize Him—to afford that, in grace, which was their only security, for David was a king given in grace. Therefore there is no mention of Saul, but of perfect failure under all circumstances, and the favour of the Lord interposing in strength. The Lord awakes by His own gracious view of the desolation of His people—His pity awoke—an encouragement of grace for the latter days, in their trouble.

"Thou leddest Thy people"—there was the great principle of favour, but there was much more that God had to reveal for their thoughts in detail. Under this leading, in the midst of all favours, they had walked in rebellion, disbelief and lust, *i.e.*, in the wilderness with God, when He was teaching them Himself. Then, as to all the judgments God had exercised in Egypt, and on the Canaanites in their favour—forgetfulness, and giving themselves up

to do the like. Then God gives them up as He had chastened them for their lust in the wilderness—"He forsook Shiloh;" to this, Jeremiah refers. Also, "He gave His people over;" these latter day trials were not the first time—it was an old history. But their misery, as ever, (so in Egypt) awoke the Lord and He smote their enemies, and raised up the Beloved for their deliverer. This was the lesson, a pregnant lesson for them.

These parables and proverbs of old prove that it was not merely for David's time, that He who taught Asaph, taught this Psalm. Their business, as in Ps. xxii. was to teach their children.

There are some other points in this history. First, the rejection of Ephraim, when strength and prosperity was among His own people, and therefore their early sin is mentioned, for, though God is supreme, there is always consistency of character, if supremacy in grace, though He had endured with great long suffering. Further, the supreme choice of Zion, and Judah which He loved—the exaltation of His house. Shiloh was, I believe, in Ephraim. The rejection of Ephraim, and choice of Judah, is strongly presented in the Psalm. The Psalm is a parable really.

—49. "The fierceness of His anger." *Za-am* is indignation, punitive anger against evil, see Habakkuk iii. 12. *Aph*, anger, wrath. *Ke-tzeph*, the breaking forth of wrath; from cutting, breaking. *Kharah* (he kindled) heat of anger. *Kha-ron*, wrath, in Lamentations i. 12; in chapter ii. 6, we have *za-am aph* (*b'za-am-ap-po* in the punitive anger of His wrath). *Aph* (anger) is very common, and so is *kharah* (kindled). In Psalm cii. 11, we have *ke-tzeph*, wrath. In Lamentations ii. 2, *ev'rah*, arrogance or

wrath, seemingly one who passes beyond the bounds of self-restraint. In Habakkuk iii. 8, also it is *kharah* (kindled) and *aph* (wrath). In Lamentations ii. 4, *khemah*, warmth, heat of anger; in Daniel xi. 44, it is *khema*, fury.

We have *za-am* (punitive anger) in Psalms xxxviii. 4, lxix. 24, lxxviii. 49, cii. 11; Isaiah x. 5, 25; xiii. 5, xxvi. 20, xxx. 27; this last is judgment on the Gentiles. Jeremiah x. 10, xv. 17, l. 25 (Gentiles). Ezekiel xxi. 36, xxii. 24, 31; he uses *aph* (anger), and *ev'rah* (wrath)—noise with it. *Aph* is common—Daniel viii. 19 (Israel), xi. 36 (Israel); Hosea vii. 16, (unusual of men, princes); Nahum i. 6; Habakkuk iii. 12; Zephaniah iii. 8; here also with *kha-ron appi* (my fierce anger). Its sense is clear. Hosea vii. 16 is the only exception.

There is also another word *za-aph* (displeasure), but not so strong as *za-am* (punitive anger). *Ra-gaz* (he moved with a violent commotion) is more the excitement of anger—rage—he shook with rage. *Ka-as* (vexation) is ill humours.

PSALM LXXIX.

This is the siege of Jerusalem in the latter day, after their return. It is the heathen, not *naval* (foolish). It is destruction consequent upon its siege, not by Anti-christ, as we have noted (*chi*, when) but the heathen, I believe from Isaiah xxii. Persia also, because then the iniquity of that kingdom of the Image, which never persecuted the Jews, shall be complete. It is the utter

desolation of the Jews in the midst of the last spoiling of the rivers—Jerusalem is “laid on heaps,” but Jacob also is devoured.

We have still to remark that the question is between God, the exaltation of His character and truth, and man, and his ways. Still here the name of “Lord” is now early introduced. The subject of this Psalm is manifestly the attack of what is without—heathen enemies and the nation, not Antichrist the pretended friend. They have attacked and taken Jerusalem, killed the inhabitants, whom the faith of the Remnant views as God’s people, praying the wrath to fall on the heathen, for God is viewed in this by faith.

—8. This verse throws itself on mercy—as ever in faith.

—9, 10. “For Thy name’s sake. Wherefore should they say, Where is their God? Let Him be known.” Thus they connect themselves with God’s honour. Then honour from the nation for ever to the Lord. Here it is the thoughts of the nation generally; compare the note on Hosea.

It is not the enemy, but the heathen, for they are, in thought, now again Israel—this Remnant, and they love the nation, looking to it as the Lord’s nation, and invoking His name.

PSALM LXXX.

The address of this Psalm conducts us to further enquiries. The Shepherd of Israel between the Cherubim according to His placement in the wilderness, the desert—yet a Vine planted and laid waste—yet for the whole nation. This last feature we have observed throughout this Book. It is before the manifestation of the power of the Son of man, at least in His full exercise of it, for it is recognised by the Spirit—the Man of His right hand.

As we find in Amos and Hosea we find here, Israel is connected with the whole nation. This Psalm seems to me the Remnant of Israel identifying itself with the nation, its earliest and better hopes, and with the Ark of the Covenant, from which, as their first great sin, *i.e.* as distinguishing them from Judah, they had departed. “Dwellest between the Cherubim” is not the “calves of Bethel and Dan”—they have repented. “Ephraim, Benjamin and Manasseh” was the order of Israel in the desert next the Ark at the west. “Thou hast brought up a vine out of Egypt”; Ephraim no longer mars Judah, nor does Judah hurt Ephraim. The Divine interests of the nation are the question now, like a humbled people, honest with their God. Also there is the recognition of the offspring of David, the Son of man. On the whole, this seems to me to be the Remnant of Israel, who have returned, considering, with thorough national, *i.e.* Divine interest by the Spirit, the state of the whole people. This gives an additional interest to these times, and to this Book, as thus taking in all their sympathies, and makes this a very interesting Psalm. How gracious is our God!

This Psalm has no specific relation to any portion of Israel, save as Joseph more particularly implied and involved the land. The Jews being first restored into the trials and exercises of the latter day, the restoration of the others more particularly involved the full coming in of the nations. I believe this Psalm to have its application after the coming back of Ephraim, but before the acceptance of all in blessing. It acknowledges, as looking at them also, God—the God and Shepherd of all, and, while it says Ephraim, Benjamin and Manasseh, it places God in the midst of the whole nation, as He was when in the Ark to which, in the encampment of the tribes, these tribes were next. It recognises the planting of the whole vine, and refers to the Son of man, as to His hand being upon whom all their strength would be set up. It wonderfully sanctions and clears up the whole view we have recently taken of the order of Israel's restoration. The Lord God of Hosts is He that is looked to. It is, on the whole, the Psalm of the Spirit in the Remnant, (not as amongst the Jews in Jerusalem as formerly) but after the restoration outwardly of Ephraim also, when all the hearts of the just were upon them, looking to and praying for His strength to be upon David. It is a most beautiful, and simply instructive Psalm as to all these things. The allusion to the nearness of those tribes to the Ark is most beautiful. The whole of these Psalms from Psalm lxxviii. open out the whole of this subject very sweetly, and leading us in much submission of truth.

PSALM LXXXI.

We have still Joseph before us in these Psalms, as connected with a full restoration of the people. The certainty of the deliverance is rested on this, that when they heard a strange language, it was ordained, they heard a strange language now, they were spoken to in it; see Isaiah and Habakkuk. But there might be equal deliverance now; past deliverances are always with God the warrant of present hopes, because He is the same God, and always acts with the same mind. Our faith is to recall them, and then we go in this our might, to wit, that God is with us. We learn also the force of the "new moon." The sun was ever the same, but the moon emerged again into her light—the same moon, for a moment eclipsed and brought out anew, and yet the same moon, and then the trumpets of joy, the trumpets of gathering, for it was not an alarm, but "blowing alarms" had gone before; see Joel. Then we have the reason why all this had been otherwise. "I am the same Lord which brought thee out: open thy mouth wide, and I will fill it." But the position you have been in is that you would not hearken. "Oh! that they had," says God—as the Lord, "how often would I have gathered thee"! Compare Isaiah xliii. and Leviticus xxvi. 40—42.

We have, then, again Israel, Jacob and Joseph—the true new moon of the people. Long had they been eclipsed, long hidden by the brighter rays of the intervening sun; but now they began to receive, afresh, light from the Lord. According to this, there was joy. Again also the reference is to what passed, with the whole nation, in the sortie from

Egypt—he was now brought from a harder language, a bitterer and longer captivity, and God reveals Himself as the God that did it ; God acted then in grace.

This reference is remarkable ; from the Red Sea to Sinai all was pure grace, even to murmurers—after Sinai, chastisement and judgment for the same things. So Israel could learn it here. The reference is to grace—God answers to this proposition of joy, “you know how I delivered you then, and proposed as an abiding ground of affiance to Me in blessing, to have no strange god.” Full of blessing, they had but to open their mouths to the God that had already done such things, and brought them out of Egypt, “but you would not have Me, you would not hearken unto Me—had you done so, all would have been blessing, continually and abidingly—that is the real secret of your condition.” What could Israel answer? Nothing! Their mouth is closed in silence, in such instruction of grace putting them in their right place. God had blessed, proposed to them to continue in blessing, and nothing else, and now showed that He had always desired to bless. What a ground for return! But in what humiliation, infinite humiliation! Silence best became the hearer of this in the Spirit. This was the noble answer of the Lord, the gracious—infinately gracious—and righteous answer, in the midst of the new joy which yet returned to the old. “I never,” says God, “departed from the gracious principle of it. You, O my people—it was My sorrow—departed from Me, and consequently from it.” A sanctifying but all consoling answer! God had never changed from this joy to which their heart returned. So with the Christian. It is Joseph specially still here.

—5. Note the expression “I heard a language that I understood not.” It is not the Lord interrupting the ensured joy, to put His interpretation on all that had happened. It was not want of love that hindered the blessing of Israel. Is not “I,” the Lord placing Himself as coming down into Egypt out of all that was natural to Himself and His glory, and placing Himself there in the midst of what was strange to Him, to deliver them? “I have seen, I have seen the affliction of my people, and I am come down to deliver them”; He speaks as identifying Himself with His people, for Egypt’s language was strange to God. The language of Canaan—His Canaan—was the one He was familiar with, and owned. It would rest on the word “He went out through the land of Egypt”—thereon He says “I heard” &c.

PSALM LXXXII.

This Psalm is God assuming judgment but not exercising it—calling strength to be strength in justice. The discovery of universal iniquity gives occasion to the cry “Arise, O God”—not only the discovery, but their not knowing nor understanding that there is a “God that judgeth.” It is not testimony of grace, nor of Christ standing in the midst of the Churches, but *Elohim* standing in the congregation of power or strength, judging accordingly—speaking to them in Spirit, as to their conduct according to His mind and, bounden righteousness in it as His

representatives. But they know not neither understand, "All the foundations of the earth are out of course"; the Jew was wrong—the Gentile powers, oppression—none believed, none recognized God—they were owned as gods, as bearing His image and expressing the mind of the Most High in title and office—but they should die like men. The sorrow was, no Jewish ruler was any better, and God would take judgment into His own hands, for in this also, as in all else, the Son must be the representative, the full representative to wit, in power, of *Elohim*. Thus we find also judges called "*Elohim*" continually, sitting on the seat or throne of judgment. It is a Psalm very instructive as to the ordinance of power, and God's part or judgment of it.

The circumstances we have viewed have put the Jewish rulers on the same ground as the others, "which," says the Apostle "none of the princes of this world knew, for had they known they would not have crucified the Lord of glory." All being thus corrupted and gone astray—entrusted government, which is the power of God, being entirely abused—God stands up to judge and take in His own hands the matter so long abused. Certainly it is true of the rest in whose hands Israel have thrown themselves, but we know that "Whatsoever the Law saith, it saith to them that are under the Law." In fact the judges in Israel were habitually called *Elohim*. The word of God (λόγος τοῦ θεοῦ) came to them—they had the responsibility accordingly—but all was out of course. The transfer of power to the Gentiles in Nebuchadnezzar, no more than to Saul or David, did not alter this; the responsibility might be more abstract, *i.e.* depend more upon what was known

by others than by them, but the thing was the same. In fact by Daniel, the Lord communicated to Nebuchadnezzar, who was representative of this transfer of power, that it was so given to him, so that the Gentiles entered on the trust with knowledge—the Word of God came to them. More or less, this has been actually the case; if otherwise, not without responsibility. But the great truth is so, (that they have had the character of beasts, specially, is true, and their sin) those who were not of the four beasts, were not different in character. Still it speaks specially to those who “received the Law by the disposition of Angels, and have not kept it.” God had given them the character of authority, and His Name, and He could not leave it in their hands any longer. They must descend from the character of *Elohim* to Adam. God, *Elohim*, having stamped this name of Adam (all that was real) on all that had borne His Name, and, arising in His own Name, judges all nations; compare Daniel. There is yet something in this Psalm I do not see. The general object and truth is very plain. The occasion is the announcement of this in the midst of the troubles which have come on all the nations. It is an important Psalm, and changes the whole face of things.

PSALM LXXXIII.

—3. As to “hidden ones,” see Ps. xxxi. 20, 23.

The Psalm I take to be the acting of the enemies who are within the bounds of the territories of the Jews, after

the destruction of their public enemies, after the cutting off too of the ungodly Jews and Israelites, after God had judged among the gods. All these Psalms, from Ps. lxxiii. to the end of lxxxv., are progressive history or celebration of circumstances subsequent to the return of the Jews to their own land, and through the actings of the great drama or scene of Israel in the latter day, till, through amiableness of God's tabernacles frequented with desire, truth springs out of the earth. This Psalm is after the destruction of all the Beast-powers, and the question of the people in the Land with those who, still enemies to God, inhabit its borders, who will not rest till they are cut off. This also must be accomplished.

This Psalm recognizes the national rising of a confederacy against Israel looking to God again in the Land. We have the list already of the confederacy. The Spirit in the Remnant in faith says "Thine enemies"; "they are confederate against Thee." It is all national. It is Jacob, Israel, (not Messiah) and Jehovah. The judgment will be the occasion of the manifestation of Jehovah—the God of Israel being *Elion* (the Most High) over all the earth. The Assyrian is found with the people in the limits of Israel. "Possessor of heaven" does not come in here—it is the earthly part of it. Israel is just being established to be a nation—they come to cut them off from it. It is the general character—it presents these nations in their aspect with Israel in the latter day. The cry is to God, as usual (verse 16) by intervening for Israel. He is sought in this character, and this Name becomes exalted.

It seems to me that, at least on the result, Antichrist is out of the way. These nations will act thus, confederate

against Israel. Whether they begin before Antichrist is out of the way, is not the question here ; it is an earthly national question, whence the other is left out of sight for the moment—only the result is knowledge of the relationship with Israel over the earth.

We have, I apprehend, in Ps. lv., the overwhelming sense of the position when Antichrist has broken his covenant, and has turned against the Jews, particularly the saints but rejecting everything Jewish, and wickedness is rampant in the city, but it is also especially the place of Christ among the Jews, and Judas. And in the scene of the latter days, though the occasion be this critical moment of the change in the conduct of Antichrist, that which is specially in view is the state of the associate Jews. Pss. lvi., lvii., are the expression of the state and confidence of him who is subjected to this dreadful time. I add, His word and power above all in faithfulness are celebrated. There is provision for the Remnant of the woman's seed &c., as well as those that are fled and at the ends of the earth (land). Christ however has passed here in His sojourn upon earth ; see Ps. lvi. 5, 6.

PSALM LXXXIV.

This Psalm opens out a new and special source of delight, but which unfolds itself in many other passages. When God put man in Paradise, it was not God's dwelling but man's—God visited him there—though man was already unfit for His presence ; but, at best, it was man's

dwelling though prepared of God for him. But now God calls us to dwell in His house, His tabernacle. This is altogether a new thing and of sovereign grace—our dwelling with Him and in His house, (compare John xiv.—we learn this by His dwelling in us and so our dwelling in Him) for thus we know the joy of what belongs to the place where God has made His house, and thus become the home of the soul where He dwells. The passages above, Ephesians ii., at the end—Rev. xxi.—I. John iv. and last verse of iii., all open this out.

In this beautiful Psalm, beautiful in its principles for all saints, we find the heart and thoughts of the saints in Israel find a rest again in the courts and dwelling place of the Lord of Hosts. The relation resumes its place. “The Lord God of Hosts,” “The God of Jacob,” He is enthroned again in Zion, and in the hearts of all the people. Zion is the centre of the hopes and pleasures of the people, happy in God their Lord.

—9. We have here the centre on which the desired rays of His glory shine. “Blessed the man who dwells” ! “Blessed the man in whose heart are the ways” !

This Psalm I believe to be the representation of the blessedness of those who are gathering in, one by one, after the close of and clearing of the Jewish land, and those, it appears to me, whether the Remnant in the Land, or rather His elect gathered from the four winds, who have had their strength in Jehovah. It is their return to the joy of their tabernacle, or God’s, however now the gathering point and resort of the people though it be one by one. The last verse has its aspect to Christ, who was the only Faithful One, when the real day of crisis and

moral trouble came; all the rest was the fruit of that. The Psalm is full of lovely beauty. I only give its actual basis. It only shows, and there only shows, how every moral blessedness or principle shall be drawn out in the exigencies and orderings of that latter day of restoration.

In this Psalm we have the rest of joy, and strength for the way; in Ps. lxiii., we have joy in God Himself in contrast with the Desert, and hence blessing while we live.

It is well then to compare these two Psalms, as showing, the former the joy of the common celebration of joyful service and praise in God's house—the Tabernacles of God—and hence the love to the ways that lead there, let them, as they will, be tears and the Cross, and the deeper sense that, come what will, though sensible of this estrangement from the public celebration of His praise (see Ps. xlii., which gives its tone to Ps. lxxxiv.) God Himself was sufficient for the soul that sought Him, thirsted for Him in the dry and thirsty land where there was not the smallest refreshment—nothing that life could find its object in and refresh itself by; and hence because His loving kindness was better than life, it could always praise—was satisfied as with marrow and fatness while it lived—though there was nothing for life, could praise still. Nothing separated it from God's love—the thirsty land only threw it more completely on its proper portion.

I cannot enter into God's dealings here to produce this; but what an amazingly blessed and admirable place it sets the soul in! Where God and nothing else makes its happiness—suffices, fills it, and with His own proper purity—Himself in what He is, and nought human to sustain mere nature, and distract the soul from Him. It is Divine

joy, and independent of all mere creature (as Romans viii.). This enables to enjoy rightly gifts and blessings, and carries one calmly through sorrows too, for nothing separates from His love. It is not a question of journeying to His Tabernacles here, or the way there; only in the thirsty land, the wilderness, God has been and is a help, and one rests under the shadow of His wings there where one is. It is evident how Ps. xlii. puts the soul, thus tried, there; and God knows how to do it for us.

PSALM LXXXV.

This seems to be a supplication for the positive blessings which result from God's pardon being theirs, and His favour to the Land and people declared, *i.e.* the owning this and acknowledging their blessing to be under it, and therefore looking for it. Conversion to blessing is consequent upon pardon and forgiveness—so always, not the contrary. The two first verses state the basis of the supplication—wisdom, righteousness, sanctification and redemption. The last verses of the Psalm are remarkable. “Mercy and truth are met together”—not so now; the truth of God was accounted nought by them—in Jesus, the minister of the circumcision, therefore shown in justice as against them. Now they come in on sole mercy, forgiveness (ἐλεηθῶσι) and therein the truth of all the promises is fulfilled withal. They are “met together”—righteousness, the consistency of God with His own

character, or the truth of that character, finds its development in peace with His people. Moreover "Truth springs out of the earth" not only in the conduct of His saints, but the power and witness of it in facts, so that "He that blesseth himself in the earth" &c. (Isaiah xlv. 16) and righteousness looks with unclouded aspect from heaven—nought to hinder the flow of the consistency of God's character—what now found its unhindered vent upon earth. His righteousness could do so—it is exercised in Christ's reign—and the Lord consequently, as even unhindered, flows forth in blessing—gives that which is good, "every good and perfect gift." The Land yields her increase, and righteousness goes before and leads the path of Christ, who places and sets them in the way of His steps, guides them, not in searchings of the Spirit, but a plain and present cloudless path. It is present righteousness. It is a beautiful Psalm.

We find the captivity of Jacob brought back—"The iniquity of Thy people forgiven." God is the God of their salvation; but the blessings, consequent on this, are not arrived at, but God is enquired of for them, "That the glory may dwell in our Land," not merely Israel. By these dealings, truth as to the promises of old, and mercy towards the objects of them, who deserved none, are met—these great elements of what God is—righteousness, which would have been against, and peace, for "He has made peace"—the favour and prosperity of God are fully united. As effect, truth, a new thing, (guile was there) springs out of the earth—the return to blessing, peace-making blessing; and righteousness, either hid or punishing, can now show the glory of

its face unclouded. The full blessing of the Lord shall take its way through the Land. These are the consequences, or what is destined to follow as the consummation of restoration.

In verse 10, we have the truth realized in God's character; in verse 11 between heaven and earth, between men and God; in verses 12, 13, consequent blessing upon earth.

PSALM LXXXVI.

This seems to be the assertion, in the midst of all those scenes, of the identity of Christ with all the sufferings of the troubled Remnant. It is exceedingly gracious to introduce into the midst of the Remnant-trials the interest of Christ in them; verse 14 shows the circumstances, verse 16 the looking for strength in them. For, note, at this time the Lord going forth, goes forth in His previous character, not in His assumed strength as Son of man, as may be seen in Revelation xix.

We have the character and Spirit of Christ in the Remnant of Israel—the nation brought into relationship—if heretofore the providential circumstances and trials, now the moral condition in the circumstances; a very important point, and full of blessing. It begins with the Lord at once, *i.e.* Jehovah fully recognized, as in relationship with Him. The comparison is with the nations—other gods. All nations are to come, on this deliverance,

and worship before the Lord (Jehovah then); they had risen against Israel.

—13. We have here the principle of resurrection introduced—the ground, in Christ, of all hope.

PSALM LXXXVII.

This Psalm is the celebration of Zion as the place of associate glory. There are two points—His foundation, and who belongs to it.

His foundation is in the Holy mountain—the great conclusion of the contemplation of the purposes of God, and hence its importance; but the Lord conferred its importance also. “This (man) was born there.” This seems to me the placing Christ, as born in purpose into the world, as the Child of Zion. Egypt and Babylon disappear in glory before it. Her children—children to God—shall be multiplied there, for, though we look to Jerusalem which is above, which is our mother, this is more specific. He was born there. The children given after she had lost the other. Our Lord could not be said to be born in Jerusalem at His first coming, though He was rejected there, but in the new Jerusalem He is the First-born, and alone in His place. This constitutes the Lord’s necessary tie to the place. The external testimony and positive ministers of it in personal praise shall be there too, all God’s fresh-springs are then in it. It is a remarkable Psalm—the celebration of Zion, in identity with God and His purposes, established in the presence of Immanuel,

with that which flows from it. A great many deliverances and exigencies go on elsewhere, but this Man was born there—the native country of God's power.

We have then Zion established, according to the favour of the Lord, in her place according to the Lord's purpose and delight. I say "purpose," because its aspect is in contrast with the grandeur of the world on all sides, but its condition after the fall of these. Egypt, Babylon, Philistia, Tyre, Ethiopia, all pass in review, but Zion is not afraid of the comparison for those that know her—all Jehovah's fresh-springs are in her. It is His foundation now. Also the Lord establishes Zion among the dwellings of Jacob—favour and delight within as well as contrast of glory without—a centre of affections for the people, just because Divine—a link with God; not so all other patriotism, but that is.

PSALM LXXXVIII.

This seems to be the recognition of the full subjection of Christ to death, and the utter holding aloof of men, but this is identified, as in verse 15, with the Jews as from Mount Sinai. The subject is the Jews, but it discovered the identity of Christ with them. It is the plea of the Remnant; it also implies their desolateness.

Christ seems to have entered into the spirit of this Psalm—to have drawn it forth rather—when he describes the elect, God's elect, as those who "cry night and day" unto God,

Luke xviii; and I suppose (connect here the close of Luke xvii.) He alludes in that passage to the circumstances to which that Psalm refers. His Spirit, in the Psalm, enters into the circumstances of full sympathy because in full affection, in which Israel the elect, and the elect heart-widowed Israel (righteous in affection, yet feeling all the effects of wickedness, and for others—Christ's true character and state) found themselves in protracted sorrow in that long yet, through mercy, shortened day; compare the confession in Daniel's prayer.

He enters into the long course of righteous judgment due to the people—terrible and awful thought! For the soul of Christ felt it—the judgment of a broken law from the outset—the array of terror which it brought against the Soul who understood its curse, and the weight of it, in holiness—who understood the effect of the law—the terrors of God—wrath lying hard upon Him. Outward mercies are nothing, in such a case, but mockeries, thin as the light air or what passes vainly through it. Still a call daily on the Lord, (for the law is the Law of the Lord, therefore its terror) and God with whom we are in relation who has shut us up in this terror, forgotten seemingly of God, but only in the darkness of His anger when we cannot find Him—the more we know what He is, the more terrible to find nothing but darkness—still the cry is maintained, yea “day and night.”

It is a matter of the grave and destruction. Enemies there were withal—lovers and friends none. Such is the estimate of the Spirit of Christ, the just estimate it forms, and forms therefore in the people in the latter day under the Law—shut up into terror, and alone there with the Lord,

their Lord against whom they had transgressed. So much the more joyful and blessed their deliverance ! Still, being the Spirit of Christ which alone can feel this, it cries "day and night." What a picture, and how the truth !

This Psalm then gives us the condition of the righteous Remnant, who know the law, understand the law is spiritual, see it broken from the outset, and the circumstances but the consequences of a vastly, infinitely deeper state of things—a real return to God according to their circumstances—death was what stared them in their face, and this, under which they were, was the ministration of death. Their history, in this view, did but add to their misery, but their condition (in soul) before the Lord blotted out their history. They could not get forth—death was before them, but they cried. What could they add to this engulfing in the terror of a righteous judgment, and a broken law—a law against a relationship, and ministration of death ? They could add nothing—had there been hope, they would not have been where they were, nor thrown, in the knowledge of righteousness, on a God of grace. It ends thus in perfect misery, but in a cry—the righteous cry of right affections in God's elect. There was One who, taking their sorrow and the curse of the law—being made a curse—understood their cry, and heard it. When they understood it, so as to be brought with Him, He delivered ; but death must be, in some sort, read here. St. Paul, I suppose, understood this much. All must know it in light (for we begin with resurrection), not necessarily in darkness, but for experience, knowledge even often of God, and action through the region of death, *i.e.* the world. It is often, as neutralizing it, and introducing us within the veil of it,

very profitable and useful. For them Christ has, at any rate, gone through it ; but He has gone through it, so we are really free.

It is a very deep and, when known, through grace, a very blessed subject, because it introduces to God, and whatever introduces us there is blessed. The Spirit of Christ alone can make us know it—it is known only by the Spirit of Christ, and He has known it.

PSALM LXXXIX.

This Psalm takes another ground—it sings of the mercy of Jehovah, quite other, and introduces therefore His promise and covenant, with David, of grace, but He is to be “feared in the Assembly of His saints.”

This Psalm treats of many miseries, but it takes up the covenant of grace, and mercies, and their centering in the seed of David, or David and his seed. He sings of mercies, though mercies in circumstances may sometimes seem to fail. But the Law is not mercy. The more I regard and the more truly Jehovah, being under the Law, the more thoroughly awful my position—the more I regard Him in mercies, though those mercies may have an apparent momentary failure, the more I can triumph in His goodness and fidelity to His character—fidelity to His character under the Law is ruin. He sings then here of mercies—mercy to be established for ever—and recalls their faithfulness in the time of their distress, a faithfulness established

in the heavens. This has been accomplished in Christ, even when all the foundations of the earth are out of course. "Touch me not," "Recognize me not," said the Lord, the blessed Lord, "Own me not as your covenant King of hope, for I am not yet ascended," *i.e.*, unto the heavens to establish these very mercies. Still this establishment in the heavens secures, whatever intervenes, "the sure mercies of David"; and here they are—Jehovah is our defence, *k'dosh* (Holy One of) Israel is our King. But then He has spoken in visions of His *chasid* (Holy One). "Holy One" is not then *k'dosh*, *i.e.* of Him in whom all the mercies centre, and are accomplished. They are recounted therefore, and the covenant made, and then the circumstances and miseries recounted in the light of this covenant, and presented to God with the praise of faith on this ground—the Anointed with whom God is in covenant. The footsteps of the Anointed have been reproached—He bears in His bosom the reproach of all the mighty men of the earth; terrible when judgment burst forth therefore upon them.

In the Psalms which follow, we have the introduction of Messiah into blessedness, in the immediate circumstances, to wit, of Israel in that day.

I suppose the Lord must enter into the sorrows and humiliation of the house of David, as such, as well as of man and Israel.

This is a remarkable Psalm, as declaring the mercies of the Lord in the midst of trials. It seems to me to have its application subsequent to the destruction of Antichrist, and during the time of the subsequent trial. It is after David has taken the crown, but His crown is profaned as

it were to the ground, but it is the mind of the Spirit, at that time. "His mercy endureth for ever," was the great article of Jewish faith. The righteousness of the Jew also was in confessing mercy &c.; thus the Psalm begins: "I will sing of Thy mercies for ever." The rejection of the Jew was that he might be fully brought under this principle, Rom. xi. 31, 32. His faithfulness is establishing mercy for ever, but it is ruled now in the heavens. This (in the throne of David) is the great thesis of the Psalm.

—3, 4. These seem to be the Spirit recounting, as before in the Remnant, so here in Jehovah, the answer of God as to the manner in which He would act in the accomplishment of that which the Spirit in them expected—"I have made a covenant with my chosen." But while this, as to the purpose of God, is established, a brighter scene is behind, and it appears that the following verses open out this, as a bright appendix seen and recognized, (*quod nota*, for it is joy, and also shows the mercy, as our looking at the Jews does) by the Jews in the Spirit.

—5. "And the heavens shall praise Thy wonders," for they also recognize His works below, and hence they minister one to another. Thus they are known in the heavenlies as now raised and set there, and God known in the midst of them. Then come His dealings on earth—Rahab slain, and the enemies scattered, *i.e.* first Antichrist and pride, and then the other nations, as elsewhere, as first Egypt and then the nations of Canaan. Then comes the possessions of the Lord thereon, *i.e.* thereon in result—the bringing in Israel, subjection however various yet Israel. The strength that is in it in joy, as before, in scattering and judgment—the character of the throne then

set—the happiness of the people that know it, *i.e.* the joy of the righteousness of that throne, to wit, the Remnant of the Jews, who having learned the truth, (so now,) the reality as however formed on this truth, and then he breaks out into all the blessedness of the people of Israel, as a definite object before him, verses 16, 17, 18.

—8. “Who is like unto Thee, a strong Jah”—in the sense of compact in which a breach cannot be made.

Note, mercy and truth having met us, we can dwell with God in the habitation of judgment and justice—the abiding dwelling place of its constant residence. Observe, too, the constant order in which these things are said to meet us. Jehovah, *kodesh* Israel, closes this scene in the view of faith. Then the Lord, the Father, the God of Israel takes up the word, *i.e.* the Spirit realizes Him in the prophet thus speaking. But I take the vision *la chasideka* (to Thy Holy One) to be the accepted manhood of Christ, brought in in the recognition of Jehovah of the Jews. This is the Person—He is the Jehovah—the Help of might, and as the former was Jehovah *li k'dosh* (to the Holy One of) this *la chasideka* in the prospect or vision of the Person of Christ who is the *chasid*, the righteous Jew, the Head of them. The Anointed Man is the *chasid* with, though in vision, them. Things were spoken about David—the accomplishment of mercy in truth (in the Person of Him who could realize both); for *chasid* is the same as “I will sing of the mercies (*chas-de*) of Jehovah,” only with the emphatic *he*, so that the whole tenor of the Psalm is plain in representing the mercies of Jehovah (accomplished) in the Person of Christ as *ha chasid*, *i.e.* in the Man. Nothing can be more interesting than the deposit of all the mercies

chas-de) in the risen Jesus, *ha chasid*—the Man anointed ; and then compare verse 28, and again 34, so His faithfulness.

—19. *Chasid*, see verse 1 ; verse 18 is *k'dosh*.

—35. The oath is in His holiness.

—40, then shows that it is His interest in the inheritance—the plea of David in the time of trial in the latter day.

—49. We have the *chasadeyka* (Thy mercies) again.

—51. This shows that, while it was Christ in Spirit, but on the road of the many peoples, yet this was the reproach really of God's Name ; compare Isaiah Iv. 3.

Verses 19 and 20 give the key to the Psalm, only that the latter part brings in the trouble, and David thereon, the intercessor under it, as identified with the help, *i.e.* of them, as the beginning gives the general result to the people owning it in Jehovah. Jehovah shows it in the Person of Jesus, and Jesus-David takes up the sorrows which enable them so to trust and rejoice. Note, the *Kod-shi* (my Holy) as connected there with Jehovah *k'dosh* (Holy One of) ; and see the note as to *Kod-shi* (my Holy) of the saints, and *Khas-di* (my mercy) of the Jewish people in Remnant. For, observe, verse 52 is the great summary thesis, "Blessed be Jehovah for ever more" (*Baruk Jehovah l'olam amen v'amen*). "Amen and Amen."

We must note, however, that Jesus was rightfully King at His birth, and His crown, in Person, was cast down to the ground then, and He assumed that position in fact with them in their trouble, as noticed, in the latter day.

PSALM XC.

This Psalm is evidently a singular one. It seems to be the stability of the faithfulness in which they were originally called in. Moses pleaded by the Spirit, in the recognition of the long desolation in which as men—dying men—they had been involved, still saying in faith, “Thou hast been our dwelling-place from generation to generation,” and noting it, *i.e.* themselves; therefore on the everlasting, and therefore immutable character of their Lord, “I am the same, I change not, therefore, O house of Israel, ye are not consumed,” for He was their dwelling-place after all. It is, intrinsically, a Jewish Psalm,

It addresses Jehovah at once as the God who had always been the dwelling-place of the nation. He who was God before the world was, whose power turns man to destruction, and whose word recalls him. Israel was before Him, in ruin—his misery felt, as caused by his iniquity, all before Him; his days passed away in His wrath—terrible, yet now humbled condition—a true state of soul wrought of God, though not fully knowing God. He prays that, in the sense of their ruin, marked in the shortening of their days—their state of vanity—they may learn the wisdom of reference to God. Praying, “Return O Jehovah,” that He, their Lord, might repent Him, casts them entirely on mercy. Desiring it “early,” owning another point of truth—the affliction as of Him, that His work might appear to His servants, and the beauty of Jehovah their God be upon them.

Such is the prayer of the Spirit in Israel, looking for blessing—humbled, but calling on the name of Jehovah, the Name of covenant and perpetuity, as their God, yet in mercy, but in benediction on the work of their hands. It is a prayer properly to Jehovah on His name, as known amongst them, revealed to them of old by that Name—faith applying its covenant obligation to their present circumstances.

This Psalm then is more abstract, and speaks from a higher ground, yet is still more specially Jewish, but Jewish in what Jehovah their God is, rather than in relation to circumstances. Nothing to me can be more calm, confident and beautiful—the confidence of righteous humility in faith—the Spirit of Christ—than this Psalm.

In this, the fourth Book of the Psalms, we have God's ways publicly in the world in government, but the secret place of Messiah in it, and the Jews distinctly set as the centre in it. Thus in this Psalm they are set as those who have had Jehovah for their dwelling-place from all generations, and then the government of Jehovah, with whom a thousand years are but as yesterday, is set forth, and man's condition here contrasted with it. In Ps. xci., we have Messiah finding in Jehovah the God of the Jews, by an understanding heart, Him to whom all the power and government belong; and the Lord owns Him. In Ps. xcii., we have the double name, and the loving kindness and judgment of the Lord are shown as regards the condition of the world; before, it was only guarding Him who had the secret of the Most High. In Ps. xciii., the reign of Jehovah is announced, in spite of the haughty rage of man against Him. In Ps. xciv., the residue demand that Jehovah show

Himself Judge of the earth ; the detail of His ways is shown as to them, and the throne of iniquity brought into contrast. In Ps. xcv., we have the progress of the testimony—the Jews are called ; in Ps. xcvi., the Gentiles. In Ps. xcvi., the Lord appears. In Ps. xcvi., judgment is executed in favour of Zion. In Ps. xcix., He is seated between the cherubim. In Ps. c., all lands are called up with joy to worship before Him. In Ps. ci., Messiah takes His royalty and house. The glory and humiliation of His Person are shown in Ps. cii. In Ps. ciii., He praises in Israel ; in Ps. civ. in Creation. We have, in Ps. cv., all the grace toward Israel recounted from beginning to end—God's ways with them ; in Ps. cvi., their ways with God, but withal the mercy He showed when they eat the fruit of their ways.

All this for the Jews, in the latter day, though it has the same centre in the Person of Christ, is a larger circle and more general principles than what we have had hitherto, and will be more general for them in that day.

Though the difference be not very material, I am disposed to think that Pss. xc.—xciii. go together as preface, Ps. xciv. beginning the historical progress. Ps. xc. associates the nation, in its ancient state, with Jehovah, and the Remnant with Israel of old, as a Son is born to Naomi.

PSALM XCI.

This is an exceedingly interesting Psalm. It evidently involves different speakers. Messiah, and the part He takes in identity with the Jews, is the subject of it. It is a conversation, of which He is the subject, with His avowal of the position He takes. It begins by the testimony of the Spirit generally, of which Christ consequently on the confession of Jehovah gets the blessing. One, dwelling in the secret place of the Most High, *i.e.* entering into the purposes of Him who is over heaven and earth, compare Gen. xiv. 19, 20, shall abide under the shadow of *Shaddai*—the name of Abraham's God. Then, says Jesus, I will own Jehovah, the God of the Jews, the name in which the true God, *Jah*, was known to the Jews, see Exodus vi. 2, 3. This was His faith—this Jewish God I will own. He recognizes the Object of His faith in His identity with the Jews, pledges Himself to them, *i.e.* to their God, which is faith, but this is *El Shaddai Elion* (God Almighty, the Most High). Then the Spirit, in the prospective Jewish Remnant, asserts what He, this Jehovah, will do, "Surely He will cover Thee with His feathers"; compare verse 9. In verse 14, *El Shaddai* answers as Jehovah, "Because He hath set" &c.—two things, "His love upon Me," and the full recognition of His character, "Know My name," *i.e.*, Jehovah, who He is, always the same, the God of the Jews. The result is trouble, but audience in it, and the full life of resurrection in salvation.

We have then the connection of the names in which God

was revealed to Abraham, and the covenant name with Israel. The love of Jehovah, of *Shaddai Elion*, was on Israel—but how bless them in iniquity? First then, according to the secret of this love, the righteous One declares, on the announcement of Abraham's God, that it is Israel's He takes as His refuge. Thus the love known has its way in righteousness—grace reigns through righteousness.

—1. This is the announcement of the Spirit.

—2. The declaration of Messiah.

—3. The reply of the Spirit in announcement.

But in saying “I will say of the Lord,” He has satisfied the love of the Lord in setting up Israel. But the Remnant, led by the Spirit of Christ and identified with His blessing, come in under the promises—He could say “Fear not little flock, it is your Father's good pleasure to give you the kingdom,” then indeed in a higher sense.

—8. Here “Only with Thine eyes,” being thus separated to Jehovah “Thou shalt see the reward of the wicked.”

—9. This seems to be the address of the Spirit in the Remnant to Christ, verified in the blessing on the Remnant.

—14. This is the answer of Jehovah.

Identification of Christ with Israel, and of the Most High, who is over all things, with Jehovah, is the great point of this Psalm.

It is evident that the Lord gave up the place and promises of this Psalm, to accomplish His Father's glory in obedience—even His earliest temptation shows Satan trying to get Him to take up this ground, and not simply obey and wait upon God. In vain! Overcome! He is Deliverer, as Son of man, of man from Satan, never in our Gospels presenting Himself as Christ to the people; then,

at the close, the question was not of His being obedient and not claiming them, but of giving them all up in death. And this He did—the Shepherd was smitten, Messiah cut off, and had nothing. Hence the sure mercies of David are cited as a proof of resurrection—Paul knowing no man after the flesh, not even Messiah. It was deep suffering, but the more I learn from Scripture, the more I see that, though this were a part of its accompaniments, expiation was a totally different thing, and of an infinitely deeper nature—the moral wrath of God falling on the Blessed One about sin.

PSALM XCII.

This Psalm is the rejoicing of Messiah, in the rest of righteousness, in the Most High, Possessor of heaven and earth. The enemies, the Most High's enemies, the springing up of the wicked is only to destruction, and then the rest, the rest of Messiah and His people. Their then state will show the righteousness of the Lord—their previous state was their own fault—and this was prerogative mercy; compare Isaiah xlviii. 18 and Matthew xxiii. 37. It owns also Jehovah in the place of lordship and His faithfulness.

This Psalm takes up the name of God, spoken of in Ps. xci., as united. It involves the blessing of all the earth, and even heaven (Possessor of heaven and earth) with the special election of Israel as a people—exactly the character and power of the Millennium. Pss. xc., xci., xcii. then follow in full succession—Ps. xc., “Jehovah, our dwelling

place," the thing actually in question on the earth. Then, xci., the Most High, the Almighty, the Source of all the blessings and promises in power and universality of supreme possession and dominion, introduced and recognized by the righteous Remnant, even by Messiah, and so the rest in the Lord, even Jehovah. This connects the blessing and promise and universality with the specialty—both centred in Messiah. This makes the Psalms very important. Ps. xcii. seems the first song of Messiah on both these Names—Jehovah, *Elion*, the true joy of the Sabbath and rest of God, when, in the praise of Messiah, these two Names are united. "Most High" is rather the name of Melchisedek than of Abraham, which makes it the more marked—also recognised in Nebuchadnezzar.

In Ps. xc. then we have the prayer of Israel to Jehovah, according to the faith of ancient promises. Ps. xci, the names of Abraham's God identified with the secret of Israel's God, by the intervention of Messiah, known and recognized by the Jewish Remnant by the Spirit. In xcii., the rest celebrated by Messiah in behalf of Israel, which is the consequence of all this—Jehovah and Most High are one. Now He celebrates, in joy and triumph, the works and thoughts of the Lord. Before, they had been as brutish and ignorant, now they can confidently sing "A brutish man doth not know, neither doth a fool consider this." The righteous are now to "flourish like the palm tree," to show that the Lord is upright.

Whatever men may judge of the origin of the titles, it is well entitled "A Psalm or song for the Sabbath day"—the great Sabbath that remains—the witness of God's thoughts in result.

PSALM XCIII.

The simple purport of this Psalm needs little comment. Only we may remark that, the throne being of old, its character is essential, and in action on the testimonies, meanwhile we come into the power of the throne, in verse 5. The calm majesty of His dominion is shown in verses 3 and 4, for He hath "girded Himself over"—He doth that there is an end of all question. It is still Jehovah.

It is a short and noble Psalm—noble in its simplicity of the character of the establishment of God's throne. The floods had lifted up their voice, but the thoughts of the Lord were before and beyond all these. The Lord on high, now known there, is mightier than many waters, but there is now a clearer appropriation of all that to the saint. His power is manifested, but it has authenticated all the testimonies on which the saint in trial has built his hope. He has walked in holiness in the midst of rebuke and scorn and rejection, because of this testimony for its own sake, and encouraged by the promises, yea, and that though He tarried long He would surely come, He would not tarry. "Thy testimonies are very sure." Holiness, known in the truth of promise, enjoyed in the character of God, is the delight of the saint in God's house, in a long and continued perspective. The principles being stated, the application follows, ever being the spirit of prophecy, and provided for the people. If the rest and glory be declared, their word, before it comes, is given them.

PSALM XCIV.

This is a Psalm of great spiritual intelligence, but on the same topic. It is the mind of the Remnant under the prevalence of Antichrist, when the ungodly people are going along with him ; but the chief grief is about them, the wilful Jews. It seemed to falsify all hope to the nation, but the righteousness of the Remnant is shown in their utter opposition to and horror of them. It is looked at as the triumph of the wicked.

Pss. xci., xcii., xciii., were announcement ; here we have the people in the circumstances preceding the joy, before the celebration of joy. The Lord is addressed as the "God of vengeance" in the controversy with the nation about Zion. It is the language of faith, for vengeance is in God's heart, and He would even clothe Himself with it. Faith always knows, calls for, and acts upon what is in God's heart. The special subject immediately before them is the existing union between Antichrist and the people, specially the scornful men which rule this people which dwell at Jerusalem—and there is no help but in God. But Jehovah is addressed as known, for the time is near at hand, and His righteousness, the righteousness of God, ready to go forth. The charge is specially against the Jews—*boarim baam* (ye brutish among the people).

—11. This is the judgment, for there is a link between Jehovah and the righteous by faith.

—12, 13. The sweet and blessed testimony of where the faithful righteous, trusting in the God who seems at

least to bear long, but will avenge speedily the desolate of his adversary, will be. The Lord be praised, and hasten His work !

—14, 15. This is the reasoning of the confidence of faith. But it was a trying time. He could look for none to be against the evil doers. Still there was Jehovah, and when he said even “My foot slippeth,” the mercy of the Lord did not permit it. And within, thus turning to Him, all was peace; there was this—a multitude of thoughts, still Jehovah beamed like a ray through them all, to make the value of His promise of future rest more felt, and this was the point of His reasoning. And here he views Antichrist established on his throne in Jerusalem. The Lord is coming. This is misery, but is He coming to ratify the presence of Antichrist here? Is his throne to have fellowship with Thee, whose law is iniquity which he deviseth? The Lord “shall bring upon them their own iniquity,” they shall be cut off. Such is the position of the faithful before the Sabbath—the judgment of the Spirit of Christ in the midst of, looking at the settlement of evil even by a law in Jerusalem, and in authority. No doubt this gave occasion to a multitude of thoughts. He turns then, in the following Psalm, to summon the people finally, in the spirit of prophecy, to look to and put their trust in Jehovah, upon His greatness, upon His relationship with them, His power, their ancient history—proposing to them this real Sabbath of rest which now remained to them—even now, to-day, after so long rebellion, after all, if they would only believe.

PSALM XCV.

As Psalm xci. is the testimony of the Spirit, concerning the Most High, taken up by Jesus, in the acknowledgment of Jehovah, on whom the Spirit then pours His testimony, *i.e.* on confession applies to the Confessor all the value of that which is in Him, confessed, even the Most High—that the God of Israel is the Most High, profitless as that Name seemed in the person of the Jews to the Gentiles (*i.e.* infidels), so Psalm xcii. is the celebration of Jehovah by Jesus in that which He is in righteousness. Psalm xc. is the identification of Jehovah with the people of Moses from old, in order to this process in Jesus, *i.e.* that He, Jehovah, should be known as the God of the Jews, and that would involve all the consequences of His character to them, on which Jesus takes it up, faithful in knowing and owning that character “I will declare Thy Name unto my brethren.” It is then the celebration of Jehovah by Jesus we have in Psalm xciii., therefore Jehovah *malak* (reigns) in Psalm xciv.—Jehovah King, Jehovah the strong One of revenges.

From this then to Psalm c. inclusive, and in a new strain, we have the consequences—songs to Jehovah. “Jehovah our God” was the last word of Psalm xciv. Then they sing unto Jehovah, coming into His presence. This is the song of the Jews to whom song, the songs of Jehovah, exclusively belong, properly speaking. We know the Father, so that, save in Spirit, we who have believed have in this no part. We have a higher portion—sons with the Father, one with Christ. But we know who

declares His Name unto His brethren, and sings in the midst of the congregation. This, then, is the summons of Jesus, in the knowledge of Jehovah, to the Jews, His brethren (in this we have a portion by faith, He being Son of man) but of Jesus as one with them, bringing that word in "In the midst of the Church will I sing." It is not then the congregation, nor the great congregation, but the summons instead to the great congregation—the result, perhaps, is a small Remnant, but of that He makes a great nation, (born in a day), Jehovah, here owned, being in the midst of it, being so owned, and therefore He says "To-day if ye will hear His voice." Now Jesus addressed this call practically to the congregation in that day, avowing He knew Jehovah, and that He was His Father, and they hearkened not, not knowing the day of their visitation, but now then He takes up the Remnant thus met, and who must own Him, and puts them in the position of blessing. We may learn much as to the Church also from this—one in glory, but seeing Him now.

PSALM XCVI.

These Psalms seem the answer of the Spirit in the congregation—this their call to the heathen, the people; hence it is specifically the celebration of Jehovah which we have seen to be the subject of all these Psalms. It is not what "Jehovah hath done"—that is for the Jews—but the Jehovah that hath done it. "Sing unto Jehovah all

the earth"; before Him all the earth shall fear, even the Jehovah that hath done all these things, *quod nota*. In Psalm xcvi. it is "before the Lord, the King," for the Lord being it, being indeed King, but to the Jews, you will see that the celebration of His Gentile glory includes the gathering into one, heavens and earth—"Let the heavens rejoice and the earth be glad" xvi.—whereas the Jewish blessing is the blessing of the world, see xcvi. verse 7. The field and the trees take the place of the floods and hills.

The connection of the heavens, the heavenly glory, with the recognition of Jehovah in Jesus, is most instructive here of one of the many ties and boundlessness of the latter day glory. We own Jesus to be Jehovah—He is then, the Jehovah of the Jews, but it is He who is our Lord, whom we have owned to be such in the time of His humiliation, even Jesus, and are therefore with Him in glory where we see Him whom they once rejected—the Jehovah of the Jews, even our Jesus. The time is however the same, the Sabbath day. "The Lord cometh," "cometh to judge."

It cannot but be noticed, the constant mention or suggestion of "Jehovah" to the Gentiles in this Psalm to bring them to remembrance. Jehovah *Elohim* of the Hebrews—the recognition of Jehovah by Jesus, as a Jew, in all His ways—and our recognition that Jesus is indeed Jehovah, is the deep, deep mystery developed in these Psalms in dispensation; so, and in the Person of Jesus only, we know it, with all its vast results. Ps. xc., "Jehovah, the dwelling place" of the Jews; Ps. xci., recognized by the faithful One; Ps. xcii., the preparation for

the Sabbath—xciii., xciv., the light through the night of the Sabbath, when the light should overcome it in the morning ; xcv.—xcix., the morning service—the new song that the whole Creation, on the summons of Jesus their Head, the Firstborn, shall sing in heaven and earth—the sea and all the world, the floods and hills—the head of redemption, of which He is the Head in His saints—the Gentiles below, called in also. It is indeed the Sabbath day or day of restraint, but of restraint of joy, when none of the redeemed may be wanting—above—below. Joy and glory in heaven and earth—and, in the Jews received, life from the dead to the world—the union of the headship of Creation and redemption, of the Lord Jesus, the Firstborn of every creature, and Firstborn from the dead ; compare Colossians i.

We have then the introductory songs, a sort of instruction of the Sabbath eve, the day of preparation, Pss. xcvi., xcvii., xcviii., xcix. “The new song.” I believe I have noticed, heretofore, all that is necessary for the general character of these Psalms, but there is a special point in Ps. xcvi., which remains—the connection of Jehovah with the earth, with Creation. It is not *Bara Elohim* (God created) merely, nor Jehovah *Elohim*, but the world established by Jehovah. God shall then lose none of His characters, but they shall be verified in greater glory. “All the earth” here, being not merely “the Land” seems, I think, plain though that shall be the centre. The world shall be established under Jehovah, Zechariah xiv., where the same question occurs.

In this Psalm also, for the true millennial blessedness, we have the heavens introduced, for it is the general and extended character of it. This is left out in the corres-

ponding Israelitish part, Ps. xciii. It is not the Church's, nor the Father's glory in the heavens, but Jehovah who created them (who is the God of the Jews) ministers in creation a providential, authoritative blessing—the government and blessing of the whole earth. This may be for the glory of the Jews, whose God He is, but it is for His glory—His glory—the glory of His character in all the earth. This is a very interesting point, and a link in the character of the blessedness of that day. All that is judicially and authoritatively distribution of that blessing comes in. What we have seen in Judæa is but a type of the administration which shall then take place, for it belongs to Him by virtue of His glory. It is not merely God generally but a God known in relation character and covenant—that Jehovah, that was known in Israel, reigneth. This is to be announced among the heathen. It was a wider glory, *in se*, than that over Israel, but it was the same Jehovah. So shall He be in that day. Accordingly Ps. xcvi. celebrates Him in the consequence of His character manifested in power for Israel, terminating in the same joy, but in the lower sphere merely, for the power is a link with a higher thing, not indeed revealed here, but understood by the saints, that He is the God of the heaven and earth, for these are ours—an Abrahamic inheritance in Christ in God.

PSALM XCVII.

We have now the new song that is to be sung, *i.e.*, the Lord has become King. This is the thesis of the song, we have

seen. This is of the Gentiles, hence we have "the earth," and "the multitude of the isles"—the destruction of "His enemies"—all that was high, exalted, like wax at His presence, from before the face "of the Lord of the whole earth." "The heavens" also, observe, we have again, and "all people," and "all the gods" are to worship Him, but this is the Jehovah of the Jews. "Zion heard it and was glad," and the "daughters of Judah" rejoiced because of and with the words of the Lord, "Thy judgments O Lord" (Jehovah), "For Thou Jehovah art high above all the earth, and exalted far above all gods."

—6, 7. We have accordingly, the heavens declaring His righteousness, and His glory seen to the confusion of idols. The joy of Zion is here derivative, for the saints by grace, at the last, take the lead.

—10—12. This is an address to the believers, those that are, under grace, *chasidim* (holy ones), among the Jews. "The righteous" is particularly Jesus—though true of His character, we have also "Rejoice ye righteous ones," and "We know he that doeth righteousness is righteous even as He is righteous."

You will observe that Zion here is spoken of, not Israel generally, *i.e.*, it is the special place of the glory. Note also the Gentiles are witnesses of His glory—the Jewish song of His relative power. It would appear to me also, that, in dealing with the Gentiles, the Lord is more particularly in Zion, the place of His glory, and the place of His grace, for there He was rejected, Judah shall be His young horse. It applies more to the former part than of the latter day history, but it is generally true because it is the place of His glory. In Psalm xcix., the Lord is known

there, in respect of His government in the nation, for it is of the Jacob glory; hence, historically, there is decided progress in the two.

PSALM XCVIII.

This is, as we have said then, consecutively the Jewish celebration. The Gentile part must come first in this scene, that theirs is the heavenlies, and Jesus Jehovah takes His place here first, and then associates Himself with Zion in judgment, knowing the righteous then the subjects of grace. Now He rules the world in Zion, great above all the people there. The Lord's taking the heavens is the blessing to the earth. His association with Zion surer than that if a woman forgot her sucking child, the Lord would not forget her. He becomes blessing and glory to Israel ruling the world, recurring back, as it were, to the song of Moses. In verse 9 accordingly we have accomplished victory—"He hath done," "He hath made known," "He hath remembered." This in fact is the accomplishment and result of His identity with Zion. Thus these verses are most distinct in their application. It is *Elohim*, as in that word of faith, Jehovah *Elohim*. The summons then to the earth is from the Remnant in Zion—Zion bringing glad tidings—it is "a joyful noise to Jehovah," for it shall be a joyful noise when it is to Jehovah, the King (*hammelech*). There are then also happy multitudes, and peacefully associated authorities, and the world happy—every element—the chorus of His praise, "For He cometh."

And here I must remark that there is a repetition of the *ki ba* (for He came) in Psalm xcvi., I imagine because there His coming to the heavens, though it involves the other, is included in the Jewish celebration which hangs upon the existence of the other, and with which, as to present blessing, they have association, save as declaring His righteousness. His place, on coming, is Zion—His feet shall stand upon Mount Olivet. Anticipatively therefore, the Spirit says “He has come,” *i.e.* to the heavens, and the great general fact (to our glory, as we know elsewhere) He has come “to judge the earth”; in Ps. xcvi., the latter word to them. “He has come to judge the earth.”

PSALM XCIX.

Here again “Jehovah hath become King.” This Psalm is after His taking His place in Zion, but not subsequent to the destruction of Gog prince of Magog, but the summons to the peoples upon His taking His place then “between the Cherubim” (*yoshev k’ruvim*). And besides the general truth, the great truth comes forth, the thought in fact, “The Lord is great in Zion, and He is high, exalted is He”—“Let them therefore praise for it is holy” (verse 3).

“The King” then is brought in, and the ministrations in which it has exercised itself.

—4. Observe “The King’s strength”—it is the character of the King’s strength; so in addressing the King, “Thou

hast loved righteousness and hated iniquity." It is judicial strength ; I hold these to be past tenses. It is "in Jacob," therefore "exalt," yet "our God." We have here, in contrast with Ps. xcvii., 7, the King. "The Lord is great in Zion," and "between the Cherubim," the first thing. It is "The Lord, our God," "He spake in the cloudy pillar," "Exalt the Lord our God."

We must remark, after Ps. xci., Messiah's announcement there that He took Jehovah for His refuge and His God—all these Psalms are the praise of Jehovah.

The end of verses 3 and 5 seem to be identical, absolute propositions—one to the peoples on His Jehovahship *kadosh hu* (it is holy)—one on the King's judgment *kadosh hu* (He is holy). We then have the reference to the original character of blessing, that it was to be found in Israel priest and prophet or caller on His, Jehovah's, name under these though vengeance was taken on their inventions, yet Israel was forgiven now ; also was there the King. It closes with the same great truth, "Exalt Jehovah, our God ; worship Him in His holy mountain, for holy is Jehovah our God."

PSALM C.

Then comes the full blessing in this Psalm. It is the avowal of Israel that it is not their praise but Jehovah's—that Jehovah, their God, He is the *Elohim*, their unknown God; "We are His people," therefore we are in this position—therefore you are to own us, because He owns us. "Come" therefore "into His courts"—He is your God—here His place of worship; we can tell you what He is. The faithfulness of the Jews says, "Praise Jehovah, bless Him, for He is good, His mercy endures for ever"—this is the special Jewish song—and "His truth to generation and generation." This can only be sung and declared by Jews—the restored Remnant—but, being revealed to them, He is this, and now developedly, and so "Rejoice in Jehovah, all ye lands" is the song now. It is consequent upon the other two or four.

It is a very beautiful Psalm, and, if understood in this connection, its force is very obvious and glorious, and full. It is a Psalm of blessing—the summons from Zion, to all nations, to rejoice in Jehovah.

In this Psalm Israel, blessed of the honourable for ancient associations, instructs the nations (*kol haaretz*, the whole earth) how to behave themselves in the courts of Israel's God. Israel could now well teach how His gates should be entered with thanksgiving, and His courts with praise—a lesson taught of old—an ancient title of mastership with the heathen, but how deeply learnt now! Then shall call the ministers of the Lord, and the priests of their God, they say "Know ye"—

“Enter”—“for see, Jehovah is good”! With what heart could they say this; and, observe, it is Israel’s choral song from David, the time of assured grace in all times, as often observed. “The Lord is good” (*l’olam chas’do*, His mercy is for ever)—so in Hebrews—so in many songs of Zion’s mercy.

I apprehend this term *haaretz* (the earth) is used on purpose to serve for Israel proper as an instruction to them, as a whole people, as when David &c. brought them up together, addressed by the Levites and priests to all the land, and for all the earth, as we say, when they should become, before the Lord in the eyes of the nations, the ministers and priests of their God. Such a place is sweetly beautiful, and blessed for Israel. It a song of grace too, always—“It is He that hath made us.”

—1. “The Land” or “Earth”; “lands” has no warrant at all.

PSALM CI.

This Psalm gives us the desires of David in the government of His house—its principles, for it is the representation of Jehovah. “I will sing the mercy and the judgment; unto Thee, O Lord, will I sing.” Behold the principles of my conduct, the ground on which I act! It is His representation of His conduct unto the Lord. “When wilt Thou come to me”? It appears to me that this alludes to the Solomon reign of Christ, in which the glory of the Lord should fill the house; meanwhile He is acting on all the perfect principles of that glory.

In this Psalm David takes His house and waits only for Jehovah to be set up in it, for Christ is set King in Zion by Jehovah, and as His King, so that it is ever Jehovah's kingdom; when Christ's, the character of earthly righteousness acted on in detail, is presented before the Lord as the manner of His conduct when He takes the house—so with Christ in the land.

PSALM CII.

This Psalm is neither judgment on enemies of Christ nor the declaration of the fruit of His work—though there are facts that are such—but Christ looked at personally in sorrows, cut off in the midst of His days. How could He have a part in the future blessing of Israel? The answer is His Divine Person—the same and for ever, and the children of His servants would continue. It has thus its own very peculiar character.

What is so peculiar in this Psalm is that it brings out the Person of Christ—His Divine nature in answer to His sufferings and cutting off. It is not grace to others by His sufferings, nor judgment on others because of their iniquity in inflicting them, but in reply to His utter loneliness in sorrow, and touching appeal to Jehovah of a heart withered like grass, He is owned as Jehovah, the Creator Himself. It is not what He is for others through His suffering and humiliation, but Himself—the answer is His own glory—the blessed title of His Person. This it is which gives it such a peculiar interest.

This Psalm is the righteous faith of Christ in the Lord's enduringness, in the weakness in which He could sympathize with the Jews as cut off in the midst of His days, and His connection with Zion. It applies, to the Jews in the latter day, His faithfulness in intercession by pleading for them in Spirit, in the Spirit of His faith and faithfulness. As the suffering but faithful Man, He pleads in verses 11, 12, and the reply, the testimony, comes to Him in verses 25—27. On the petition specially in verse 24, the great character of Christ comes out. The application of all this is from verse 14 to 22, in which the abidingness of Christ (the Jew) is the revealed security of them, and the people, and their restoration and blessing witness of it, as His glory hung upon that.

It is a song still upon Jehovah. Verse 4 seems Christ's answer of His own experience, and the testimony to Him, to reach the necessities of the case. The stability of Zion was as the new heavens and earth, (not the old, which were removable) as depending on Christ the Lord, to whom verses 25, 26, we know, apply.

—10. He does not say "Wrath against me," which I think of moment. In Ps. xxii., it is "Why hast Thou forsaken Me." It is a most important and impressive Psalm—the circumstances of Christ connected with all this Jehovah-blessing; He is Jehovah. It begins with the suffering of Christ (a sort of *resumé* of all the Psalms after Pss. i. and ii.) instead of blessing in the midst of Israel. He is a Suppliant in the midst of the nation—but note, this is the salvation of the nation, for He has identified Himself with it—Suppliant to Jehovah, for this is all "of Jehovah" the God of the Jews—having title to the

earth also. Nothing could exceed His depression and *κένωσις*. Still (strange as all that might be, as He declares, for His faith and truth fail not) Jehovah endures for ever. This faith is in the sufferings of Christ. The Pillar of the nation, He holds them up, while they reject Him—the evidence of their evil, even though against Him, being the occasion of His intercession and effective sufferings. “Thou,” saith He to Jehovah, “Thou shalt arise and have mercy upon Zion.” The set time was come—utter desolation, no help, but the memorial of it presented by the Spirit of Jesus. So, for Jehovah was interested in it, the heathen would fear Jehovah’s name, &c. See how He keeps up the thought of identifying Jerusalem and Jehovah, even in her dust. Then comes a revelation, “When Jehovah shall build up Zion, He shall appear.” In mercy to the destitute He hath looked down from heaven for this—to declare the name of Jehovah in Zion, such was the manner of it—and the peoples and the kingdoms are gathered together to serve Jehovah. If this be all so—if He hears the destitute and delivers—if this be the name of the Lord, and His glory in Jerusalem—how concerning the Lord? As to Him, His strength was weakened and His days shortened—He cried in this position to His God not to be cut off. Then the glory of the Lord bursts forth in all its splendour—“Of old Thou hast laid the foundation of the earth.” Creation hangs on this smitten poor One. He made it. Creation shall change, shall be rolled up, renewed, but Thou, He (*attah hu*) exists ever the same. Such might have been His work, but His nature was eternal existence—His years in time shall have no end. Such is the rejected Messiah. Not only shall Jerusalem be the scene

then of His praise, but all Creation shall welcome the return of her Lord in blessing, relieved by these very circumstances. In the midst of it the children of His servants should have an abiding portion—honoured those who honoured Him—and their seed shall be established before Him. Thus is the power of this blessing of Jerusalem and Creation fully revealed in the Person of Christ—His sufferings seen.

I have spoken of *attah hu* (Thou He) in this Psalm. In Isaiah xliii. 10, we have *Ani hu* (I, He) spoken by Jehovah. This confirms the force of *hu* (He) as the $\delta \psi\nu$, the existing One, see II. Sam. vii. 28. Of the force of *ani* (I) or *a-no-chi Jehovah* (I Jehovah) I am not quite sure, *i.e.* how far “am” is to be added for its full correct force in such phrases as *ani Jehovah v'en od* (I Jehovah and none else). It would give a peculiar force to “Jehovah”; “am” may be all right to make an English sentence, but what is the force of it? *Ki ani-El v'en od* (for I God, and none else) is plain enough Isaiah xlv. 22 and 5. But the *hu* (He) is essential and immutable existence. It is in Jehovah, but Jehovah takes in time, as in Revelation $\delta \psi\nu \kappa\alpha\iota \delta \eta\nu \kappa\alpha\iota \delta \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$ (He Who is and Who was and Who is to come). Perhaps the force of *ani* (I) is “I am”—the One who subsists as Jehovah, and there is none besides me; see Isaiah xlii. 8, *Ani Jehovah hu sh'mi* (I Jehovah: that my name).

It appears to me there are two parts in this very beautiful and most holy Psalm. I speak of it thus as concerning the Person of Jesus. The first part closes at the end of verse 16, though the one is the answer to the other—the latter, the revelation of the Person of Jesus Christ the Messiah down to the end of verse 16. It is the Spirit of Christ as

identified with the trial and trouble of the Jews, "praising even in their calamities"—He not altering, though they did.

To the end of verse 12 is the presenting, in the full power of His own identification of experience, and therefore all prevailingly with God, the misery and destitution of the Jewish Remnant, and an appeal to interest even from the cause of sorrow in verse 11 ; so we find in verse 22.

—13—16. Here we have the reference to the continuance of Jehovah ; why then not of that He loved ? His Spirit in the servants affecting Zion showed where the Lord's mind, and His heart tender. It was there discoverable ; and in verse 16, there was appeal, if we may so speak, to the interest of Jehovah. But this was the interference of the power merely of Jehovah—the external results and the manner of them shown in verses 14 and 16, and identified with Zion ; but this was the prayer of the humbled Jesus, *i.e.* identified with their sorrow, the Spirit making intercession as for them—instructing us in His thoughts, and the reference to Jehovah simply for help. The answer by the same Spirit, taking now the form of an answer, for when we speak of any person in the Psalms, it is the Spirit exercising itself as in the place of that person, thus generalizing it, and thus here the testimony continues but becomes a revelation in answer. "He will regard the prayer of the destitute," but how so ? "When the Lord shall build up Zion, He shall appear in His glory." This shall be Hallelujah to the people that shall be created. I admit the principle of grace here. *Am niv'ra* (the people to be created) lets in the Gentiles here in principle. So the Spirit of God testifies in II. Cor. v. and Ephes. ii., but it seems to me here to put the Jews directly under grace in that day, the

latter day. *Dor akharon* (the generation to come) is just the Jews not of this generation; compare Ps. xxii., last verses, and Deut. xxxii. 5, 20, 29, and Matthew xxiv. 34. It is as in Ps. xxii. and Acts xiii., resurrection principle, and stability in the hand of Christ; thus was the generation *akharon* (afterwards) and *am niv'ra* (the people to be created.) Jehovah would declare the Name, unalterable in its purpose, power and accomplishment, of Jehovah in Jerusalem appearing in His glory. Three points are connected with it—hearing the groaning of the prisoner, for Jehovah hath looked down from heaven—to declare the Name of Jehovah—and the *Ammim* (peoples) gathered together to serve Jehovah. This is the full manifestation of glory in result (not merely vexing in wrath), not merely, nor now, declaring the decree, &c., but the Name of Jehovah in Zion. Thus shall Jehovah be declared then—this is the answer, but there must be a more particular account of the Person of Messiah, in whom it is wrought, who is this.

—23. Here then He declares this humiliation, and is presented as in that He feared, His strength afflicted and bowed down in the way—there He drank of the brook; He took days which might be shortened, in which He could feel death and was humbled to “cry to Him who” &c., to God as His God. He was simply everlasting. Such was Messiah. He who was the Intercessor in Spirit in the previous supplication, the other part of His character, rather what He was, is given in the revelation of the answer “Of old hast Thou laid the foundation of the earth,” &c. Messiah was the Creator in old time or in the beginning. He endured—was the same—and, though His days might be shortened, His years indeed had no end

—He still wielded the folding up of Creation as a garment. But He had intrinsic duration, or so existed—folding up others, but Himself the same. Nor should His given or communicated life, His years have end; and Messiah would withal communicate the same enduringness—they would have it, “The children of Thy servants shall dwell” (“continue”) “and their seed shall be established in Thy sight,” or “before Thee,” compare Ps. xxxvii. 27, 29. Though there are also mansions (*μονή*) in the Father’s house, perhaps it is thus left at large here to let in this also for those faithful during the Lord’s absence; John xiii., xiv. just touches this very point—His days were shortening, and He was explaining the very truth of the abiding place in the Father’s house.

The Jewish character of the question raised in the Psalm, and the Spirit of Christ’s intercession in it will be manifest from comparing verse 13 with Exodus iii. 15 and Psalm cxxxv. 13.

The twofold nature of our Lord is wonderfully brought out in verses 24, 25, and 26—28; verse 27 is our portion therein.

PSALM CIII.

This Psalm is the praise of the Jews, *i.e.* of Christ as having sustained their righteousness. It is the answer of thanksgiving to the last Psalm—their latter day blessing, upon the coming in of the glory, recurring to the sure accordance of it with the testimony to Moses, His acts

to the children of Israel, and the unvarying uniformity in faithfulness of the Divine character, with the full acknowledgment of grateful truth on which all our comfort, as converted, shall rest, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Man is as grass—the link of God's mercy for ever. Christ is the sustaining link of truth—verse 19 marks the time. It is the rest of praise to the Angels, to the ministers of His pleasure; perhaps the saints executing vengeance in that day, when He will do His pleasure* on the heathen, and after in blessings, and all works in all places of His dominion—reconciling all things unto Himself by Christ Jesus—the scene in heaven and earth, and blessing there. The celebration is still of Jehovah.

The glory of the Person of Jesus having been established in spite of and through His sufferings, in the midst of His sufferings the extent of resulting blessing in the character of Jehovah is estimated and spoken of, *i.e.* the Spirit of Christ, in the midst of the Jews, calls upon His soul, as one of the people, to bless and celebrate Jehovah. Jehovah then is blessed and celebrated in Israel—forgiving iniquity and healing diseases, as shown by Jesus in the paralytic, therein acting as Jehovah, declaring Himself yet as Son of man on earth who redeemeth, who does not always chide, who has removed their iniquities now, and who pitieth them as a Father His children. "Man," says Israel, "cannot be trusted," but the mercy of Jehovah is from everlasting to everlasting on those faithful to His covenant

* It may be however, more general, as in Sinai, though they shall be *M'shar-tav* (His ministers).

—so with the Remnant. The extent of this judicial economy of grace is then stated—Jehovah has prepared His throne in the heavens, and His kingdom ruleth over all. We are in the heavens, seeing the Father in the Son. The Jew, blessed with Messiah on the earth, recognizes the throne of Jehovah in the heavens—he, the Jew, not being there. But Angels, Hosts, and all His works alike render the testimony, and are called to magnify His power and glory in His necessary and righteous exaltation.

There are the ways of God, as in this Psalm, and the acts and works of God, Rev. xv. These last lead to the knowledge of what God is afterwards, as His works of course must. But in the knowledge of His ways, the secret of His mind is known, revealed in communion. So it is said of the saints, “Who hath known the mind of the Lord, or who hath been His counsellor? But we have the mind of Christ.” Christ is the key to all.

We may compare this Psalm with Isaiah xl.—the answer of the saints to the mercies there announced on God’s behalf, and how God says He has done twice too much, and the people say they have not been rewarded as they deserved for their sins. And so see how truly the Spirit of Christ identifies itself with us, so as to produce in us feelings suited to a man though according to God (compare Romans viii. 27) and, as created by Him in the heart, are ours, such as we ought to have—Divine feelings in man, and different from what God announces by His Spirit in His heart—this through Christ, as having taken the place of Ps. cii., because as He was the expression of God’s heart, so also He really took the place in true feeling, as Himself in it, in which He was and felt all the consequences of it; see

the beginning of Psalm cii., and verses 23, 24—lifted Me up as Messiah among men, and then had to be rejected. Thus His Spirit really felt what should be felt as a man in that place, and so in us according to what our position is, “according to God.” Study this.

It appears to me that this Psalm and civ. are the blessings of the perpetuity of Jehovah in the Man-Messiah, thus revealed, Ps. ciii. being the Jewish blessing, *i.e.* concerning the Jewish man proved nothing in this matter—Jehovah every thing, Him we have seen revealed in Messiah. In Ps. civ. the Creation glory spoken of in detail elsewhere which was shown to belong to Messiah (Ps. cii.) is here celebrated. I apprehend these to be the expressions of Messiah’s soul, who alone has the fulness of the Spirit to do it, but the testimony of the Spirit for us, for Messiah is also Jehovah, the Creator; compare, in connection with this, as to the Church also brought in, Colossians i. 13, or rather 12—22.

PSALM CIV.

This Psalm shows the supremacy of Jehovah in all the earth, in all temporal blessings constituted under His hand, therefore for ever. It is intimately connected with and dependent on the former Psalm—it is a dependent subject. In the sense of this blessing the Spirit of Christ blesses Jehovah. It involves the consumption of sinners out of the earth.

It appears to me that these Psalms involve the post-

millennial blessing—the new heavens and the new earth—and declare its perpetuity, and that it is the time in full when the Son shall be subject, *i.e.* this time contemplated in joy by the Son, and the hand of Jehovah, which shall produce it, recognized in present government. I say “of all,” because the connection of the partial blessing of the Millennium is shown to flow from the same faithfulness of Jehovah, the stability of whom, in blessing, is the source from which the Anointed Man, the Head of creation, who in perfect union with Him had tasted the blessing, reckons on, and prophetically (in His own joy, for joy is prophecy, *i.e.* joy in Jehovah’s character, for He is stable) declares the fulness and perpetuity of it. It is therefore a most instructive Psalm, and associates the present existing things with the perpetuity of Jehovah’s stability, though man be as grass, yea, may have introduced sin amongst it when given as a portion into his hand. But He, knowing the stability and goodness of Jehovah will sing praise to His “God while He has His being,” *i.e.*, it is manifestly the Man, Christ Jesus, in His perpetual life. It is a very wide and blessed Psalm in this reaching out into full and ultimate post-millennial blessing. Its connection with present things is its blessed importance, as marking their blessing and stability in Jehovah, not of course *in se*, where man is not; see verse 5.

So far as it is Jehovah judging, ruling, in this Psalm it is in Creation, but in the glory of Jehovah, *i.e.* not simply in Creation as God, as in Ps. xix., where the glory of Creation and the perfection of the Law are abstractedly shown, but as One who, governing and supreme, has His glory (to whom it belongs) as “very great” in the midst

of all things—evil being, perhaps, in judgment if needed—but glorified in all, and ministers blessing to man in the midst of this state of things; but “Lord” is His Name with those that fear Him. The young lions, subject to the same power, seek their meat from God. The Spirit of Messiah will praise Him in this, verse 35. There is still a work remaining for Him who, even in the midst of disorder, sees that the earth is the Lord’s, and His glory in it, (as a righteous Jew should and would), “Let the sinners be consumed out of the earth, and let the wicked be no more.” Such is the view of the righteous soul of Messiah in Spirit, viewing the position of Jehovah in the midst of a world whose efforts indeed witnessed misery, but where faith saw Him in the midst of it. “Let sinners be consumed out of the earth, and let the wicked be no more”—such desires are imperious, and for the glory of the Lord, and the desire, providentially, of the children of God, for it is Jehovah *Shaddai* who calls them His children. But it belongs to the providential government of the world, not to the present position of the children—they are to grow together to the harvest; but by faith, one can have meditations of Him in the providence which precedes it, which are sweet, and most sweet to the soul—it is of a glory which shall endure for ever, despite the evil and the efforts of wicked men.

PSALMS CV.—CVIII.

These Psalms are in immediate connection. The first is the great general principle of Sarah's inheritance, not carried into the questions which thus sin had raised upon it; so and so had God dealt with them making them His people, that they might keep His statutes, and observe His laws.

Ps. cvi. is the consideration of the great principle (elsewhere noted) of the endurance of His mercy, in spite of, and overabounding in faithfulness all their failures. *Ki tov ki l'olam chasdo* (for He is good, for His mercy endureth for ever). The end of which is the salvation and blessing of His chosen, and closes in the recognition that they were dependent on His mercy, being among the heathen; compare the last three verses of Ps. cv. with the four last of Ps. cvi.

Ps. cvii. is the ways of the Lord in bringing them through all these things, when they have received the mercy sought for in the last, compare the first three verses herein; in the last three verses, we have all the principles from this question. Verse 6 appears to me what happens to them after their restoration. The wise understand these ways. From verse 23 to 30, I see manifest allusion to the position typically verified in the disciples, and exhibited for the purpose of faith in Mark iv. 37, *et seq.*, John vi., Matthew xiv. &c.

Ps. cviii. is then exceedingly plain. It is the joy of Jesus in putting into possession His people Israel according to the full extent of the promise, after He has vindicated

the Name of God among the *ammim* (peoples). Herein we have again the super-celestial glory of God. His truth surpassing even that glory, and bringing it into play for the purpose of accomplishing His promises, exhibited in mercy to His people, for whom Jesus now stood. You will remark that this is *Elohim*, not Jehovah, for God is referred to, only this is shown to be Jehovah, even of the Jews in verse 3. He being celebrated among the people (*ammim*) of the Gentiles (*goyim*). It is the subjugation of the Israelitish nation at the close of the judgments on the *ammim*, as noticed elsewhere ; see Isaiah xi. 14 &c.

We have again here Christ identified with the Jews (Remnant). It begins by the spiritual Remnant identifying itself with Christ the Beloved—He will praise God among the peoples, even Jehovah, recognizing Jehovah as *Elohim*, otherwise it is always *Elohim*. It knows now the mercy of *Elohim* above the heavens, therefore it is after the exaltation of the saints in Christ, and His truth reaching unto the clouds in Jesus and His saints. Therefore He prays that God assume this glory and power in order to the rescue of the Beloved. Christ then, as identified with the Jews, is now brought out into ultimate deliverance in verse 6, which takes up the request of the Remnant, and thereupon *Elohim* answers that He will vindicate all His territory to Himself, for it is His, and He will own it. There is however the strong city, Edom, a question of conquest, into which the Beloved enquires “Who will bring” Him there? Then is the chorus of all the Remnant nation in the consciousness of recognition that the God who had cast off their hosts would do it, and in Him they would do valiantly. It is that part then of the conflict in which

God vindicates the Jewish victory to Himself as then to be possessed, and in which Christ accordingly brings in His unity with the people. Verse 12 casts off the help of man.

Thus in Pss. cv., cvi., we have the position of Israel, often noticed, in grace according to the promise of Abraham, and in their own character under the correction therefore and discipline of God.

PSALM CV.

The seed of Abraham remember His covenant made with Abraham, confirmed with oath to Isaac, and confirmed for a law and testimony to Jacob and Israel—to wit, the promise of the Land. He guarded them as wanderers—He delivered them as captives, to give them the inheritance of the heathen.

PSALM CVI.

Here therefore they have to recount mercy, enduring mercy — “Who can show forth all His praise”? “We have sinned,” confesses the Spirit of prophecy in Christ (compare Daniel’s prayer) always. The Lord says even as on earth (in heaven being One Body, and in expiation, He says “Me”) “that we offend not,” “thus it becometh us to

fulfil" &c. Here, suffering in their sorrow and sin, He desires to see them in the joy of their inheritance as God's chosen—Egypt was not understood, but He delivered them—and they felt and praised. But they soon forgot, and tempted God in the desert and they made a calf. In Egypt, and from Egypt to Sinai, for Ps. cv. (compare Exodus xv. 18) records grace. Egypt was forgotten—the Red Sea forgotten in murmurs, and the calf made in Horeb. Ps. cvi. 14, gives the quails after the law—cv. 40, they are given in grace, as before the law. This evil, however, introduced, and its consequences arrested by intercession which God had provided—"they lusted"—"envied Moses and Aaron"—judgment came—apostatized and "forgot God their Saviour." Intercession interposed here. "They despised His promises and rest"—"disbelieved and murmured"—He left them according to their thoughts in the wilderness. They joined to idols—the zeal of Phinehas stayed the plague. They brought Moses into trouble by their perverseness. They mingled with the heathen—filled the Land with their wickedness. Therefore the wrath of the Lord was against His people, and He abhorred His inheritance, and gave them into the hand of the heathen, instead of the heathen into theirs. "He delivered them oft" when brought low, but they provoked Him still. Nevertheless "He regarded their affliction when He heard their cry"—"He remembered for them His covenant, and repented according to the multitude of His mercies." This reconciled all His ways.

The humbled word of faith is, now brought low, "Save us, O Jehovah our God"—for all this is in relationship and faith—"Gather us to praise and triumph in Thy Name."

Therefore, according to the Apostolic direction, it is "with thanksgiving," because with faith. "Blessed be the Lord God of Israel, from everlasting to everlasting"—He changes not, and all the people are called on to say Amen to this solemn truth. What marvellous grace first, and patience of mercy afterwards! Such is the hope of Israel!

PSALM CVII.

We begin here a new sphere. Israel restored is the occasion of the display of all the characters of God's dealing with the world, as to His righteousness and judgment; and, by the introduction of the personal history of Christ in His rejection and exaltation, of deeper principles of His dealings relative to the Person of Jesus as the Centre of all economy. It is Jewish, but Jewish as to circumstances which concern all mankind. Thanks to Jehovah characterize its introduction, proclaimed by restored Israel—witness that His mercy, their well known song, in the end, endures for ever; verses 2 and 3 call especially for this praise in the circumstances of Israel. The Psalm itself speaks of the restoration, and though there was a similar deliverance from Egypt, that shall be no more mentioned, for they shall not say "The Lord liveth who brought them up out of the land of Egypt." "They wandered" therefore (v. 4) I take to be on their return in the latter day—they had been (v. 10) sitting "in darkness"—for (v. 16) "He hath broken the gates of brass"; so of their tossings on the sea.

—32. From this verse is what happens to them after they find their place in the Land; and though they are minished and brought low, yet all iniquity, in result, shall stop her mouth. Those who observe and understand these things will, in spite of and even through all the miseries of Israel (as men) understand the loving-kindness of the Lord. But His dealings are a pattern of instruction for the children of men in those days, and they are called (verses 31, 32) to execute this praise in Israel in the assembly joining with them.

PSALM CVIII.

We have here the full political arrangement under the glory of Christ—God is to be exalted. Messiah, as Man, addresses God, and the Lord Himself, with God, making His glory as Man the expression of what He is thereto subservient. The Lord among the peoples as Chief of Israel, for His mercy is above the heavens, and His truth above all seats and ways of authority, or appearances which may pass through the heavens—He, even God, is to be exalted that His Beloved, the Messiah, Israel in Him, may be delivered. The right hand of God's power is to be manifested.

—3. "*Ammim*" (peoples), and "*l'ummim*" (the nations).

—7. God, *Elohim*, answers "in His holiness," from which He cannot depart; thus generally.

—10. Edom is singled out, long, and specially now, hostile, see Obadiah 1, 3, 7; and Messiah, in the name of

Israel, demands who will go out and bring Him into Edom, the centre of hostile power—so in many passages. Man's help now vain, God will do it—God's immutable glory leaving all earthly appearances far behind, and producing its own upon the earth. Israel concludes, thus encouraged, "Through God we shall do valiantly."

—11. For the last part see Ps. lx. 10, the same words, and I suppose rightly there, but *query*.

PSALM CIX.

Having, in Ps. cvii., the providence, and in Ps. cviii., the determined glory of God, we have now, in this Psalm and in Ps. cx., the part of Christ respectively in rejection and heavenly glory, until His manifestation, in this Psalm, as the poor Man entirely and self-emptyingly dependent upon God, but therefore the prey of the treachery, and wanton, but proud hostility of the Jews, and those who lead them, who were guides to those who took Jesus. The Jews are manifestly noticed, as verse 4, and Judas, but both are headed up in the "wicked man" who shall be set over them—the representative of both the Jews and Judas. But, after all, it was "the Lord's doing," and then "Let them curse, but bless Thou."

—22—25. Oh, how this brings out the sufferings of the blessed Lord!

—27. Note this verse as to the questions which have been raised. Ps. cx. seems to be the answer.

—29—31. This is faith's estimate, as from the Lord's truth, of the result.

This is a deeply instructive and interesting Psalm. That it is the judgment of Christ against His worst enemies (wicked) is evident, but the question is in what character He speaks it, and who holds the place of wickedness. We have the Apostle Judas spoken of by Peter, under the terms of this Psalm, but it appears clear, I think, from verses 3, 4, &c. that the Jews hold their place also in this Psalm. But, I confess, it appears to me the hostility of the Gentiles in the latter day, connected with Antichrist as against Christ and His office, and consequently the Remnant associated with Him is included. This would give it a definite meaning, which I believe it has—the accomplishment of the wickedness of the Jews in Judas, but in this he did but represent them in the latter day, betraying Christ, and put under Antichrist. If this be borne in mind, and we see our blessed Lord, as the Sufferer, as identified with the Jews, the use of this Psalm will be easy.

PSALM CX.

This Psalm I take to be Jehovah's, and the Jewish Remnant's testimony of, and consideration concerning Christ; but in spirit David speaks the word of the Remnant all through. Only first the testimony of Jehovah to what He was in spite of and upon His rejection—David's Son He might be, that all pre-eminence might be His, but David's Lord also. This then was Jehovah's mind, on His rejection, concerning Christ the Anointed One, "Sit Thou

on my right hand till"—the times and seasons of that "till" were no part of Christ's mediatorial office; the rod of His power should be sent forth out of Jerusalem—Zion. When He was rejected He would rule among His enemies—this would be all enemies of the Jewish people, not, I believe, Antichrist. His people who rejected Him should then be "willingnesses" in the day of His power—in glories of holiness, according to resurrection power, *i.e.* in Him, as we (*ἀνωθεν*) from above—they, (*me-rechem mish-char*) "from the womb of the morning;" there the stop is by accent. "To Thee shall be" (surely is) "the dew of thy youth," *i.e.* I take it, the new-born Israelites, the Remnant in this character of holiness, and freshness, shall be to Him, "Instead of thy fathers thou shalt have children." The glory of the Jewish people, new born, would hang upon, rather than the old descend (though that were, in one sense, of honour as the only true One) upon Him. He is then, in the power of an endless life, constituted Priest for ever, after the order of Melchisedek, not exercised in this office till the day of His power. Then comes the recognition of the Remnant—this Christ is *Adonai*, at the right hand of the Father—*Adonai*, the name of God in power "Christ, the power" &c., at Thy right hand, shall wound even kings in the day of His wrath; compare Psalm ii., which also constituted Him Priest. It is still heathen, Jewish enemies, not, as I observed, Antichrist—unholy power. I do not know why it is put "heads," nor that *Rosh* (head) is a collective noun—I should say "the chief of a great mighty land." "He shall drink of the brook," He shall receive supplies of grace, He shall humble Himself but be refreshed in His humiliation. Therefore He shall be

exalted, "shall lift up the head." How true all this was, I need not say. It is a sort of answer to Ps. cix.

We have, on the rejection of Messiah, the answer of Jehovah, and Christ recognized, in the midst of all this suffering and rejection, by His Spirit even in the mouth of the most exalted of Israel and of all Israel, as Lord. David in Spirit calls Him "Lord." Foes He had found plenty, the same as all—for His love they were His adversaries—but He was to sit at the right hand of Jehovah until His enemies were made His footstool. Thereafter the Lord would send the rod of His power out of Zion—He should rule, instead of suffer, among His enemies. His people should be willing, not in the day of His humiliation, but of His power.

—1. We should learn from this verse partly, how the Spirit of Christ speaks in assuming the people's or the saint's or the Remnant's interest, because it speaks of Christ here as "My Lord" in Person, *quod nota bene*, for it makes it and the identification more remarkable.

—3. "The dew of Thy youth"—this is, I apprehend the progeny given Him in Israel instead of fathers in that day.

—4. Moreover "Jehovah hath sworn," He shall be a Priest after the order of Melchisedek. He does not say He is on high—that was not Melchisedek's place—but a royal priesthood of the Most High, Possessor of heaven and earth, though the title of His life is such, "on high."

—5. Further, there is a day of *Adonai's* wrath, as well as power, "He shall smite through kings in the day of His wrath."

—6. In that day, "He shall judge" also "among the

heathen"—wide shall be His empire, powerful and decisive His judgment. "He shall smite" not only many leaving there their carcasses, but the haughty "head of a great country." I used to think this was Antichrist, but it does not appear to me certain that it is not Gog, for he is exercising apparently his authority rather amongst the Jews, than with the saints. One may enquire more of both, for both are true, but it is rather, I conceive, Antichrist.

—7. He shall be humbled, in dependence on the refreshings of God in the way, therefore shall He lift it up. The other had exalted it, and he shall be brought low.

Such is the proposed glory of Messiah as such, as Jehovah's answer to His adversaries' betrayal and humiliation. One cannot exclude Antichrist without further enquiry however.

The three Psalms which follow are the joint Hallelujah upon these things.

PSALM CXI.

Messiah here leads the chorus, or instructs it rather, of the assembly of His people—of the upright. The works of the Lord, in providential power for the accomplishment of all the promises of His covenant, are the theme—redemption for them—truth for Him—power and judgment—His covenant proved and established also, as commanded for ever—His holy glory proved in it—and the fear of Him, the way of understanding, despite all the rebellions of man.

This Psalm is evidently a celebration, after the Lord's doings upon earth, of what a God He is. It is a remembrance of His covenant, even for ever. Whatever they had done, He had maintained His own Name and glory; His acts were mighty, but they were all done in maintenance of this, yet were they done in grace and compassion to them (Israel) for in their favour were all these things done—in their favour was His Name of association with them vindicated. It is by the Remnant, or the Spirit referring to them, after the full glory of His Name in deliverance.

There is a distinction still alluded to between the upright, the preserved Remnant who feared the Lord through the troubles, which proved the true wisdom as it was so intrinsically, and the congregation, *quod nota*, for it introduces the Jewish Millennium. The examination of this Psalm will show the most wonderful collection of the attributes of God "Jehovah" in this work, and of the principles of His dealing with and towards His people, and this His acts show, and declare—thence their character consideratively, and importance.

1. *Sod* (the assembly or secret) is a word of common counsel—a band of friends.

PSALM CXII.

This Psalm gives the difference of the character and results (as God's part previously) of the fearers of the

Lord, who delight—for the heart is active in these things—greatly in the Lord's commandments. Here now is the way even of earthly grandeur, but the desire of the wicked shall perish.

These three Psalms go together, and I know nothing more instructive than the comparison of this and the other (former) one; all three are "Hallelujah"—the first, *o-deh Jehovah* (I will give thanks to Jehovah)—the second *ash-re-ish* (O the blessings of the man)—the third *ha'llu av'de Jehovah* (Praise ye, ye servants of Jehovah) *ha'llu eth shem Jehovah* (Praise ye the name of Jehovah) *i.e.*, the third being under and in the blessings of the second, by virtue of what Jehovah is in the first as in those blessings, the servant of Jehovah praises His Name so known in them. The person spoken of in this Psalm (cxii.) is one then who, through or without reference to circumstances, fears the Lord—that constitutes his character and he delights exceedingly in His commandments. But this, while taken abstractedly true, has its trial and accomplishment in the evil day; he who is so shall be not only blessed himself, but his seed shall be *gibbor* (powerful) in the earth—they shall be the great ones "Princes in all lands"—the generation, company, class of the upright ones shall be blessed. Darkness he may be and will be in—is proud in it—the darkness even of Antichrist, for it is of the Jew, yea and worse apparently, after even the indignation, but light ariseth up to him.

Then specially what we have to notice is that, verse by verse, the thing celebrated in Jehovah in the other Psalm is exhibited in the blessing or character of him that fears Him in this; compare II. Cor. iii. and iv. Where it is the exercise of power, it is actual blessing; where it is the

exhibition of character it is forming into it, the likeness or image of Him that created him as the enjoyer of His blessings; and each verse, I think, will be found to disclose this most instructively. But, how blessed that we should have all! How creatively wonderful! The blessing of Jehovah's character transferred, as it were, to us with this entire difference because of its nature and Jehovah's Name, a Name of perpetuity, that it is not, as Adam, defeasible blessing as separate merely and accessible to evil, but even as Jehovah, "His righteousness endureth for ever"—for this wondrous blessing is alike affirmed of both; compare verses 3 and 4 of each Psalm, and verse 9 of each Psalm. And note the two things connected with His righteousness enduring for ever; and compare every verse, as verse 7 &c.

PSALM CXIII.

The dealings of the Lord, the result and character of uprightness, and His fear in Man being shown, the results break forth in praise in the chorus of those happy through it. Christ summons them in Spirit, thus blessed at their head, to praise the Name of Jehovah—the subject of the Hallelujahs in each, for none is like to Jehovah, the God of that people, high above all the heathen, and His glory above the heavens—all things in heaven and earth united under His possession, and specially blessing the poor and lowly Israel. This is Psalm cxiii. Note, His Name is to be praised to the end of the earth.

As to the particulars of this Psalm, it is still "Hallelujah," then embraces the two points mentioned—"Praise O ye servants of Jehovah"—"Praise the Name of Jehovah"

—2. The answer begins from the servants of Jehovah, "Blessed be the Name of Jehovah from this" (the time of blessing) "for ever." Praise upon it in every place! "Jehovah," who is the God of the Jews, Hebrews, "is high above all nations"—all earthly supremacy of glory—"Above the heavens," it is not confined there but above them all. "None like Him, even Jehovah our God" with which it now closes because He exalts Himself—in grace He humbleth Himself—and who hath made this known? Jesus! That is now known to believers in Jesus. But indeed His supremacy is known in this grace, for thus He does, "He humbles Himself" &c., verses 7, 8. The exaltation is clearly Jewish.

—9. The reader of Isaiah liv. and Galatians must be familiar with this verse. It is plainly Jerusalem, the joyful mother of children. Hallelujah!

PSALM CXIV.

Psalms cix., cx. having brought in the rejection of Messiah by the Jews, and His exaltation to the right hand of Jehovah, and so judgment on Antichrist, or at least "the head over a great country," on account of His humiliation, (it may possibly mean, and more probably, Israel's after enemies, not Antichrist), then the relation of

Jehovah and Israel, and what is connected with it—this Psalm begins the application and effect of this to the earth, the effect of the presence of Israel's God. It recalls to the earth, to what happened when Israel was first delivered by Him. But Israel was now brought back to refer to God—their souls were in communion with Him, and their minds were so full of Jehovah *Elohim*, that they say "Him" without mentioning Him. They know Him as their God, and conceal His name, as it were in a sort of secret triumph, as belonging to themselves, and put forth only His works until, having stated them, it calls upon them to triumph before Him, the God of Jacob.

There is great beauty and natural power in the structure of this Psalm. Of old time this was the case—Israel went out of Egypt, Judah was His Sanctuary, and Israel His dominion. What happened? How did nature quail before Him, before this power in Israel, before Israel coming forth! What ailed the Sea and the Mountains? Tremble then now at the presence of Jehovah the God of Jacob! What joy for Israel! It was the earth, for in Jacob He is on the earth, and when Jacob says "Tremble," he still remembers that to him He was a God of grace—"He turned the rock into a standing water."

This is a splendid Psalm of memorial to Jacob and summons to the world on the reassumption of it by the Lord Jehovah. There were old times of deep distress, when Israel was a bondsman in an enemy's land, owned of none, but Judah was His sanctuary and Israel His dominion—now scattered and separated, the staff of bands long broken in the eyes of the peoples and the poor of the flock. The sea saw that and fled, Jordan was driven back,

the mountains and hills skipped like rams, and lambs (*b'ney-tzon*), before Jacob, His dominion, His sanctuary. How beautiful is the concealment of Jehovah behind His people, and when brought forward! "Tremble thou earth at the presence of Jehovah." "What is all this, this skipping of the mountains—this astonishment of the waters"? "Where is Jacob"? "Who is he"? The presence of Jehovah is with Jacob—tremble at the presence of Jehovah, at the presence of the God of Jacob, who has power over the creature to turn it to His purpose, as He did in the wilderness, and turn the rock and the flint (and such too was Israel) into pools and streams of water.

PSALM CXV.

But though Israel may boast themselves triumphantly, turning to the earth, when it looks on high it can only say He hath done what pleased Him, "Not unto us, not to us, O Jehovah"—the expression not merely of humble consciousness but of righteous desire, "Unto Thy Name give glory." But His Name is identified, for He has identified it with them. "For Thy mercy and for Thy truth's sake," for thus His Name was manifested towards Israel—if only truth, then must Israel have been rejected, for they had crucified their Messiah, as well as broken their law, but the promises of Jehovah must not fail because man does, and therefore, in His inscrutable wisdom, He brings in by mercy the accomplishment of His truth, and

when, instead of going about to establish their own righteousness they stumble at the stumbling stone, they take mercy as their only and just hope, then the truth is established according to God's own promises and heart; and Jesus is owned as the way of it, for grace (*khesed*) and truth (*emeth*) came by Him, and, though rejected, will be established with additional splendour and glory therefore by Him. This then was how different a ground for Israel! Not the law—the law was given by Moses—that was their righteousness, but they had failed, utterly failed. Such is the ground Israel rests on then, and therefore the question can really be raised between God in Jacob and the heathen acting in scornful despite of their old sorrows and present abasement, saying "Where is He"? The answer is of faith. Though Jesus may not yet be publicly manifested, yet, by the Spirit of Christ in the midst of them, "Our God is in the heavens," and, as to all the prosperity of the Gentiles, and their abasement, they say, as Jesus on the non-repentance of Israel, "He hath done whatsoever it pleased Him"—the heathen idols are nothing (compare the chapters of Isaiah, onwards, after chap. xl., where the question is raised, and the humiliation of Christ also brought in) and so they that trust in them. Then the Spirit of Christ thereon turns and addresses itself to Israel "O Israel, trust in Jehovah," and asserts also the mercy—He is their help &c.; and then the promise of millennial blessing from verse 14, but Jewish and earthly—those spared—(verses 17, 18)—full of blessing, but blessing for Israel on the earth.

This Psalm is the manifest supplication of Israel in the extremity of the Heathen's presence in the latter day, claiming not that they should but the necessity of Jehovah's

Name, for there Israel was, and the Heathen saying, ready to say, "Where is now their God"? The earth seemed to say "Not here." But Jehovah was indeed identified with Israel, so their faith now recognized, but in the way of mercy before—truth to Israel, mercy to the Gentiles. Now, they having been in unbelief, "Mercy and truth are met together," but mercy must be their first claim. Their God was indeed in the heavens, and He had done whatsoever it pleased Him. Their idols indeed were on earth, and they were nothing at all—those that made them and those that trust in them—for the question in the latter day shall be indeed the God of Jacob and owning Him. "Let Israel trust in Jehovah," in the midst of all that was going on. Whosoever feared Jehovah should be owned. We can always say *yir'e Jehovah bit'khu baJehoväh* (Ye who fear Jehovah trust in Jehovah.)

—12, 13. This is the manifest recognition that God had not forgotten, consequently He would bless, answering to trust, the vow of the Remnant.

—14, 15. Here the Lord turns to the poor Remnant, and declares their portion—too strong for recognition of promise in them, filling their hearts, it bursts forth and flows over in blessing on them; compare verse 15 with what we have noticed on *al-khas-d'ka* (because of Thy mercy)—verse 16 hangs on it. The earthly blessing is the subject here, but under the blessing of Him whose is the heaven and the heavens, but as sent it was in the Jews.

—17, 18. Isaiah xxvi. clearly explains these verses, as does Ezekiel. As the Psalm begins with humiliation, it ends in blessing of fulness.

PSALM CXVI.

As in the previous Psalm, the Spirit of Christ entered into the confidence of Israel on the footing to them of mercy, so here into the sorrows in sympathy—there, as mercy was to them merely, it begins “To us”—here, being their sorrows, it begins at once “I love the Lord.” Though in answer to a cry, for He cried for them, and was just the One that did, taking their sorrows—present salvation, *i.e.* in the world, was the point, when only faith in the Lord could enable Him to speak, such was the persecution. Death so wrought in him—not *θάνατος*, where this is quoted, as the portion of the Remnant partaking of the sufferings of Christ, but *νέκρωσις*—but here still referring to the Jews’ portion, “I will walk before the Lord in the Land of the living,” which the Lord, as amongst the Jews, sought, “if it had been possible”; but it was not, for sin was in the world—“The corn of wheat must fall into the ground and die”—a man “must be born again.” But the Apostle uses it in the energy of the Spirit, when the sufferings of Christ abounded in him, “always bearing about” &c. And, after all, if even better things were reserved for them, the hairs of their head were all numbered. Satan could do nothing unpermitted (and then for glory and sowing precious seed of faith—“striving”—there was a better resurrection, so that with us men could be “baptized for the dead”), for “Precious in the sight of the Lord is the death of His saints”; He did not lightly permit it. Oh, for faith to go straight on in this confidence, not fearing “them which can kill the body”! And if we have

to say "All men are liars," still, speaking because we believe, because we must trust in the living God, we shall soon say with Paul "Thou hast loosed my bonds," "I am Thy servant," (not to their enemies) "He hath delivered us from so great a death," and will though life be despaired of, for "Precious in the sight of Jehovah is the death of His *chasidim*" (saints). Specially will this be manifested in the latter day for the Remnant—in the land of the living they will walk before the Lord—the flesh of the elect will be saved—for their sake the terrible days will be shortened, and the vows of the Lord will be repaid in the presence of His people, "In the courts of the Lord's house, in the midst of thee," for it is addressed as a present thing, "O Jerusalem."

The union between the Church and Christ, and the Jewish Remnant and Christ is different—we being as His Body above, and therefore in a heavenly manner being one Spirit—the other as their Head, and standing for them in present blessing, and manifested, yet still completely taking their cause as His own, and in His Spirit entirely one with them, and therefore in this sense the passage alluded to, and St. Paul's quotation, "I believed and there have I spoken" has its force. The latter however was during life, and so with the Remnant. Light is here also thrown on the going out of the Remnant of Jacob "as dew"—the preaching of the gospel of the kingdom, a more general expression (John Baptist could do that)—and the outpouring of the Spirit; compare II. Cor. vi. 9; Psalm xlv. 22; Rom. viii. 36, I. Cor. xv. 31.

This practical connection of the then Jewish Remnant with those of the latter day, and thus with Christ, may be

further searched out, for it clears up many things; in this also Matthew xxiv is involved. We do not attach sufficient importance to the Remnant in this character—the Lord looks at it specially. In Psalms cxvii., cxviii., the results are fully brought out.

We must remark that Ps. cxvi. is a Psalm of thanksgiving, and, on the principle recognized above, He does not love the Lord as under the law, but as first loved as for deliverance, because heard when judgment and evil was upon His soul. Christ leads this thanksgiving or return of heart to Jehovah, saying (verse 5) “Our God is merciful.” It is the thanksgiving song for deliverance producing love, and love and voice of praise and thanksgiving in remembrance of their estate. The vows are now to be paid, and they can be paid “in the midst of Jerusalem,” for the deliverance is wrought; compare Pss. xlii., xliii., xliv., and the Psalms there. There they are under the sorrow—here, the Spirit of Christ puts itself in the place of deliverance; there it was the people, “We have heard,” and Christ the object as King—here He Himself leads, as a matter too of individual joy to His people, “I love Jehovah.” This makes the position quite different — more near, and a matter of affection and intimacy, because of what was wrought, and Christ intimate with Jehovah in union, but as helped, and the people having put Himself in their place, His hand laid on both. This makes Ps. cxvi. more blessed. It is His own Spirit rejoicing in the deliverance as One of the people, and so saying “Our God.”

St. Paul quotes both these Psalms in Corinthians and in Romans viii. There is an analogous exercise of the Spirit

in us—we may look at Christ as taking us as united to Himself, and so presenting us before God, and there in the highest perfection and place before Him, and also as in us, looking up towards Him and saying “We.” The Spirit realizes our union, and then all is liberty and joy, because for us accomplished. The Spirit realizes our position, and looks up to Him alone there, saying, “We.” And here is the difference of the Remnant then and now, or in apostolic days ; when we speak of union, we speak of glory and perfection and rest, whereas in the suffering we are substitutes for Christ in the world, though it be only by union we can go through, and we say “As it is written, I believed and therefore I spake”—we also—and therefore adds positive resurrection *de facto*, as to his direct testimony, whereas He says “I will walk before the Lord in the land of the living,” and the bonds are loosed—the power is shown in II. Cor. i.; whereas, the suffering being before them as their portion before they find Christ, He comes down as it were, and enters into them, and says “I.” And thus, while there is a strong connection, there is a real difference. The moment it was a mere fact, and Christ looked at as an Object, it could be taken up directly, “As it is written, for Thy sake we are killed all the day long, we are appointed” &c.—it was common to both.

This is altogether a Jewish Psalm, and is the assertion, as it seems to me, of the continuance of our Lord in His Jewish character upon His resurrection ; but it goes farther and accredits the continuance of the Name of Jehovah of which the Jewish economy was but the dispensed instrument of revelation—as we in Jesus of Father. Hence note also the very important principle that these dispensations

upon earth are for the purpose, though blessing in them, of developing and revealing those characters and fulness of God which is the continuous object of perpetual worship and adoration to those so knowing them. God has been so revealed now—the Lord as God-Man, both reveals God in these characters and acts alone in the perfection of His Manhood towards them, nor do I see (though exalted in the faithfulness of God) but this is the perpetual condition of His Manhood, *i.e.* not that there should be Jews for ever, but that the glory of that character of God, so known in them, should continue for ever. In this sense it is I connect “the Son” to be “subject for ever.” Now this is all rehearsed in the Millennium, so to speak, the Jews holding the place of the earthly son or servant, as taking the official, respective place, towards God, of the children of men, and Christ the Son of man at the head of them.

Thus this Psalm, I believe, speaks, including or looking on to as involving the principle of the other, but excluding the heavenlies. It is the assertion of Jesus in resurrection, “I still love Jehovah”—I am still in this position, not forgetting what Jehovah was to me in the day of my humiliation—and thus righteously owning and magnifying the righteousness therein exhibited, for God, Jehovah, does nothing to be lost, yea, not even in its fragments. We are of course speaking here solely of the manhood of our Lord—though fully recognised, it is seldom dwelt upon in the Psalms as being more particularly His connection with the Jews, which of course through their Jehovah (see Isaiah l.) was in His manhood, or human fellowship and nature. This then is the perfect position of Jesus toward Jehovah—His full trial, and perfectness in it, and perfectness shown, as else it

would not be, in it, and Himself Witness to Jehovah's sure faithfulness in it, as else He could not be—the Son of man glorified, and God glorified in Him. “I love the Lord”—the command was “Thou shalt love the Lord Thy God”—but here through and in the midst of all trouble which might have turned away any but His heart, speaking after the manner of men. But Christ declares He will be the perpetual witness of Jehovah's faithfulness, He will own Him because His faithfulness was absolutely proved, hence now, as to connection with the Jews, they live during the Millennium, see Ps. cxv. 13—touching the Lord, it is perpetual for evermore, He is the everlasting Witness of this. He declares then standing as the Jew He was, as, the Man in the sorrows of death, He proved Jehovah there, not failing in faithfulness even there. Need we say “He was heard”? We are therefore living because, &c.; hence the result in verse 9, “I will walk being alive,” *i.e.* in resurrection, “before Jehovah in the land of the living,” compare again Ps. cxv. 18, for the first two verses are the general thesis, in verse 3 begins the explanation; then compare verses 2 and 4. “The land of death” it had been really, He had made it “the land of the living.” Jehovah's full character had however been brought out.

—14. We have the Lord Christ fully and publicly owning all that was in Jehovah, so that His character should be fully valued in the day of His glory.

—16. This seems to me to assert the continuance of Jesus as Servant, the assertion of His perfect position of Servant, the Son of Jehovah's handmaid, be it Mary or the Church in figure, and in this sense, *i.e.* as born among the Jews, here *bayith* (house) though indeed *bar Elohim*,

(Son of God) in another character a Servant but the Lord's freed man or freeman, but the Lord's, Jehovah's Servant, and in this character He acknowledged all the blessing, and is willing to own the blessing before all the people, as the Servant of Jehovah owning His Name. In the courts of Jehovah's house ever sings the heart of the Lord when it wept, and rested continually graven upon the palms of His hands (and where He would rejoice) when He was rejected, but His love in sorrow only the rather therefore drawn out. "In the midst of thee O Jerusalem" —"thee," for it was alone before His mind and closed up the blessing. Blessed mystery and blessed truth! It is the resurrection return of Jesus to Jerusalem.

PSALM CXVII.

We have here all the nations called in to the blessing and praise of Israel's deliverance. It is still the mercy and truth of Jehovah. Jerusalem having now been made a centre, they are called around. The possession of blessing in mercy begets the spirit of blessing; though once forbidding to speak to the Gentiles that they might be saved, because they rejected mercy, filling up their sins, for wrath was come upon them to the end (*εἰς τέλος*)—now, they had tasted mercy, and they can say to the nations "Praise the Lord, for He is merciful to us."

Here, note too, the greatness of the mercy is felt and put first, for so Israel comes in—brought in under mercy;

and then the truth, they being morally restored, is found to have endured and been for ever. They could not find it under their lie, yet their lie had abounded to the enduring glory of His truth—under mercy, they had come into this. How deep is the wisdom of God. !

This Lord Jehovah, the nations, all the nations are to praise, for this Psalm is the summons by the restored Jews, (Israel) as thus under blessing, to the nations to bless Jehovah thus known *i.e.* upon the ground of the blessing to them, what He had done for them. The summons of Israel restored, for then can they say (so we, in the Gospel of God the Father by Jesus) “for His kindness” (still, observe, putting mercy first) “was strong” or “prevailed,” and the truth of Jehovah “for ever.” This last word is familiar to any reader in the Psalms. Hallelujah ! Their knowledge of Jehovah in their own deliverance enables them to speak of Him to others, and call them in in blessing—so of us as to the Gospel.

PSALM CXVIII.

This Psalm takes up mercy as enduring for ever, not merely the sense of the present greatness of it—but when they saw how God’s truth had abided in spite of their sin, they see the incomparable patience of God—His own character celebrated in them, as of “mercy for ever.” Israel, Aaron, and all may now say, “Indeed, His mercy endures for ever.”

As the Lord going before, or amongst the people, had been announced to the earth in Ps. cxv., so here we have the fellowship of Christ with the national, special sorrows of Israel in that day, and thus bringing Jehovah to be with them, verses 4, 5—7, *et seq.*

All the nations had gathered together against Jerusalem, but Christ was there with them in His heart in the trouble. With Him Jehovah could be, for He trusted in Him, and in His Name He destroys them. The adversary thrust sore to make him fall, but Jehovah was with him. Lastly Jehovah had chastened him sore, but He had not given him over to death. There were three points (and so known in an individual soul); the nations around compassing him; the adversary thrusting sore; and lastly, the real secret, deepest in sorrow, yet the key to all deliverance in it—Jehovah had chastened him sore.

—14—17. This is the triumph against the adversary, because the Lord must be exalted; trusting in Jehovah's name, of which this is still the celebration, Jehovah's name must be exalted above all these things.

—17. This verse is Jewish confidence clearly. The Psalm is a remarkable summary of the identification of Jesus and all the circumstances of the Jews in the latter day.

—19. In this verse Christ's victory through trust in Jehovah in all circumstances opens to Him the gates of righteousness (verse 20). Now this more deeply true even in the resurrection, for heavenly righteousness for the Church but here, as speaking for the Jews not given over to death, it is Jehovah's gate for the righteous.

—21. This is the praise of Christ as heard (in Israel).

—22. This is the assertion of the great fact, to wit, by the Spirit of Christ about Himself as Man.

—23. Here it is recognized by the Jews as Jehovah's doings.

—24. They make their celebration, owning the rejected One; and then, verse 27, the song recognizing *Elohim* here, and returning, verse 29, to the known Israelitish song. I question whether in verse 27, it should not be "Jehovah is *El*"—the mighty God.

Thus the division of this closing Psalm, closing *i.e.* as to this subject, is this :

—1. First the celebration of the truth for Israel; compare I. Chronicles xvi. 34, and the structure of that Psalm very particularly; II. Chron. v. 13, and vii. 3; Ezra iii. 11; and Pss. cvi., cvii., cxxxvi. The Psalm in I. Chron. xvi., is a summary of the heads of what Jews are interested in, as the ground, exhibition, and resting place of confidence in the latter day, but there only the blessings and prayer, for it supposes the first step of blessing in accomplishment, and therefore can rehearse together the statements of "Mercy endureth for ever," and omit the intermediate miseries.

—2, 3, 4. Then the summons to each sort of person to use the song;

—5. Messiah, for Israel's trust in Jehovah, and that answered—this goes on to verse 9.

—10—12. These are the circumstances of Israel, in the latter day, as to the nations.

—13, is the adversary's part—this, Satan and by Antichrist, but the adversary.

—18, is the Lord's hand in it—chastening, but

preserving. Verses 10 to 18 therefore are, in a measure, a common subject.

—19. Messiah takes the advance, being in this now living, accepted position, and then it is the Lord's relation with Israel in connection with Messiah, not Messiah's connection with Israel in respect of the evil that was over them. Messiah's grace in subjecting Himself to their sorrows in this, though they esteemed Him stricken, is the way by which He can take them, now again at the last recognizing Him, with Him into the blessedness into which as their Head, as the righteous Jew, He is going. The Lord's own use of it makes its force and application manifest.

This Psalm is one of great importance, it need scarcely be said so indeed, looking at verses 22, 26. But it embraces the whole identification of the Lord with the Jews, and yet it is Him as the objective Object of their trust; the same is true of the Church. It is the celebration of the answer to Ps. cxv. It is still thanks to Jehovah in the certainty of His mercy to Israel; compare I. Chronicles xvi. 41, so as to the whole chapter—there is first the portion of Israel not taking in their failure in it immediately, then the blessing of the earth as in Ps. xcvi., and then the beginning verse of those Psalms which may be called Jewish Psalms, the certainty of Jewish endurance and preservation in mercy.

Now this Psalm is the taking up of this for ever in the Person of Jesus, and after the celebration of the great Jewish thesis in the first four verses answering to verses 9, 10 and 11 of Ps. cxv., from verse 5 to verse 22 is the Lord absorbing into His Person the whole necessity of the

Jewish people as one whole thing, wherein and whereby comes out the result of Jehovah's truth and mercy. It is our Lord speaking, in the voice, as Leader of the Jews, of Jewish necessities and deliverance in His own Person, centring the nation in Himself. Verse 5 is in His own Person, thus bringing it in, and then the difficulties are national difficulties and questions; thus verse 10 brings in the latter day difficulties of the Jews. And you may observe "the Lord" mentioned in every verse—"Jehovah" is the theme in every verse; compare Habakkuk ii. 4, particularly as to verse 17. When I say "Jehovah" is the theme, it needs correction—verses 5, 14, 17, 18, 19 use the expression "Jah." *Jah* seems the objective Name of God, as simply God, I AM—the great Name of God as such, not a covenant or dispensation name, but He is known in works and in covenant as Jehovah. This covenant or faithfulness of God, the righteous Man relies on, and is righteous in Himself, being perfect for and as Israel with Jehovah, Israel's God; compare I. Chronicles xvi. 16, where it is prescribed as a covenant of Jehovah to Israel, with Ps. cv. 8, where the fact of God's remembrance of it is celebrated. Thereupon the righteous Man claims for Israel, for He is going to praise *Jah*, the Immutable, whose revealed covenant in attributes He has proved Himself faithful to vindicating in His acting on them all—the Jehovah (as all) attributes revealed in *Jah* or from *Jah*—but claims for Israel, with whom in covenant fulfilment He had identified Himself—righteous in Him, mercy to them—but now claiming on this righteousness shown acting under Jehovah, He so righteous says, "Open me the gates," He can go in and praise *Jah*, God, the only

One, in Himself, but praise Him for the proof of what He is in Jehovah, so He states "This gate of Jehovah," for Jehovah and *Jah* are One. "The righteous ones shall go in there," and so praise *Jah*. This is, I take it, the admission, not merely in principle, of the children—Remnant in the Lord's time, *i.e.* on resurrection, but the introduction of all Israel, *i.e.* the righteous, preserved Remnant, the righteous ones preserved in Him in the latter day—for He was "bruised for our iniquities" places it in the mouth of the Israel-Remnant in that day.

The application of the verses from verse 21 is too certain to need much comment. It discovers the secret of all that was done in the rest—the meaning of their previous rejection—the hidden, faithful One in whom they were sustained, in whom Jehovah was faithful—in the midst of all their unbelief, Jehovah's doing is manifest. It was from Jehovah that was, and it was mercy, their sustainment in the rejected Stone, and it now the Head of the corner. They own Jehovah now in Jesus (we, the Father). Well and worthily did He come, *be shem Jehovah* (in the Name of Jehovah), for where else did we learn it really, however due to learn? But they have but, it appears to me withal, the blessing in the Father's Name; compare the opening of Ephesians and Colossians.

PSALM CXIX.

This exceedingly beautiful and well known Psalm appears to me to be this—other Psalms testify of the

circumstances surrounding the Remnant, as having the Spirit of Christ—this of their state, *i.e.* the Spirit of Christ in them expressing that state, the law written in their hearts, judgments being executed, so that there is what shows the Lord's interference, so that the sense of this is expressed; but, not yet delivered finally from the oppressor, their estimate of their whole condition under and as connected with their circumstances—the mind of the Spirit of Christ in them. It is most interesting in this point of view—all the holy yet humble thoughts and feelings of this poor people, expressed in the now returning righteous confidence of their delight in God, breaking forth to God who has put His law in their hearts when He is interfering for their deliverance.

Its moral depth too is admirable and blessed in instruction and joy, if we delight in His holy will—the expression and commandments and holy roots of His will—for we know His law is spiritual and we carnal. The condition, however, prophetically in strict application is a Jew, a godly Jew, in that day.

This Psalm gives then the law written on the heart in the fullest and most perfect way; in the midst of trial, after failure and in view of deliverance and blessing, which softens the heart and makes God in goodness an object to it in confidence—opens it to God, and God necessary to it. But these are merely means, the law written there in its full moral aspect—it is not grace, not sovereign goodness, though He who is sovereignly good alone could give it. It is not promise. It is the whole judgment of God as to what is good—the expression of good by Him, in respect of good, moral good, according to His own nature

(but not what is essential in Him) but revealed in His word, applied in commandments, precepts, statutes to man and man's circumstances, but the perception of what is agreeable to God, as revealed by Him and revealing Him, not in the essence of His nature but in the judgment of His mind. In His nature He is Light and Love—but He knows good and evil. It is the necessity, the necessary judgment of His nature, applied to all capable of apprehending it to make known good, and now livingly produced in the affections of man's nature, yet objectively present to it as what God wills—His law written in my heart. It is not conscience—that is a very real thing obtained by the Fall, but the will remains what it was; thus no law is written on the heart. It is not sovereign grace, which makes us dwell in love and so in God and God in us, and makes us Light, partakers of the Divine nature, with the Holy Spirit filling our hearts with it and fixing them on the Divine Object, and finally placing us in glory, though there will, in downward manifestation, be the effect of producing what is conformable to it. But, in itself, it is not union.

The law written on the heart supposes a new nature no doubt, but it is delight in that in which God morally delights, with reference to Him as willing it, but not simply in nature or capacity of nature, but as He has revealed it—in obedience as commandment, delight as statutes and ordinances, heart-approbation as judgments, intelligence by the revealed Word in all as good in itself, but good as God's will, and referred to God as His delight in His nature, but a link with God because the heart delights in it, and in it as His expressed mind and will. It

is a moral delight within the circle of circumstances, *i.e.* not within their reach—littleness allows of it—scorn does not hinder it—princes may sit and speak against it. This does not change moral delight, and the thought of God makes others' disapproval simply nothing. It is blessing to the heart, cleanses, is the heart's delight as of God, guides, is sought when the heart is broken. He who thus relies, leans on, the truth of God's revealed will, according to His moral nature, can count on it for result.

We need Divine teaching to apprehend it, showing it is more than conscience, though the measure of it for what is right in man. It gives God His authority in the soul, so that we are the willing companions of them that fear Him. In man, as he is, it makes affliction a blessing, to break him into this law, setting aside his will. The heart so taught will look for liberty and largeness of moral room to keep it, but delights in it and is comforted when in trouble—it sustains the soul in affliction because it gives a moral joy which affliction cannot touch, and a heart-reference to God. The Word has the stability of God's unchangeable perfection and nature—it has fixed creation, judges wickedness, and is itself delighted in and counted on. It gives Divine wisdom as to our path, wisdom beyond man's, though in simple obedience, confidence as to the power of enemies against us, because the path leads as the way to His results in power. It judges the vanity of all mere human thoughts, and leaves the spirit tranquil and unpretending. It brings in intelligence (indeed life and courage practically) but we need to be guided and held up ever in it. It engages the earnest affections of the soul. Its purity is a delight to the renewed spirit. It abides for ever, but the wicked, the

pursuers of man's thoughts and will, will perish. Following it, engages the mercy of God. The desire of the heart is to it. In this mixed scene, the heart is characterised by the desire of it; when full deliverance comes, the heart will praise because of it, formed morally according to the character of God Himself. What an immense blessing, that the Divine mind as to good and evil (good morally in God, and evil in man) is fully revealed! Eternal right and good, according to the thoughts and nature of God, revealed in the heart of this world! Christ showed it livingly, but then Christian ground and motive is beyond all this. It is founded on and expresses sovereign grace, though in the children after Christ this will be accomplished. But this is law in the highest sense—the Divine estimate of good and evil according to the Divine nature and character; but, I repeat, it is a judgment—not what is in God. And here is the difference besides sovereign grace, but this will be produced in us when we are made partakers of the Divine nature. We shall judge as it judges, approve, love (morally) and abhor as it loves and abhors.

This Psalm is the judgment of Christ's Spirit (of man as in His Spirit) concerning the law under the circumstances in which the Jews were placed, and that not without reference, distinct reference, to the latter day. It is the application of all that we have learned previously, of the identity of Christ and the Jews, to the Law. This will account for the expressions of perfection and the expressions of error as nothing else, properly speaking, does, as it does also of the analogous language; Isaiah xlii. 19, 20, *et seq.* is

directly connected with this ; compare xliii. 8, *et seq.* It is not the experience of a Christian, but of one having the Spirit of Christ under the law, and therefore not properly applicable, save to a Jew, one who knew the law, though in many instances practically we are no more servants but sons, Galatians iv. 7, but here we have no mention of sons but servants, as frequently may be observed in the Psalm, hence its character to those, who know the difference between the Law and the Gospel, may be clearly seen and ascertained. But as the estimate of the Law in spirit, οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστίν by the Spirit of Christ, it is a most blessed and beautiful Psalm, and, as showing the spirit of the restored Jews as acted in by the Spirit of Christ, a most affecting one, for the real proper application of the Psalm is of the restored spiritualized Jews, (Remnant,) expressing (as acted in by the Spirit of holiness and of Christ) in faith, according to the faith of Deuteronomy, therefore not in the full reign of restoration, their estimate of the Law and the Lord, and thus expressing itself partly as regarded Christ who kept, partly as regarded themselves, *i.e.* corporate Israel, who had gone astray like a sheep, and went astray before they were afflicted. The Spirit of Christ, the body of the Jews have. Much may be applied to a regenerate believer, but it is not resurrection power nor expression of liberty, which is properly Christianity. It is Christ and His people under the Law, not under resurrection liberty or deliverance. The spirituality of the Law, and God's faithfulness in it, is the portion of the delight of the Remnant during the latter day trouble and difficulties of the Jews. When the Lord appears there is actual deliverance into liberty of joy,

and joy of deliverance and liberty—their oppressors gone. There may be analogy in our case. It is then the expression of Jewish faith before their deliverance after their restoration, partly true only in Christ. Other Psalms have given their outward circumstances, and Jesus' sympathy with them in this; here their moral position and Christ's way of filling up this, for He is "The Undeiled in the way." But it is the expression of the restored Jew about it, as speaking by the Spirit of Christ, and therefore expressing what was true in Christ, the real Remnant, only in part, and of them as planted in Him.

PSALM CXX.

The Psalms from this Psalm to Psalm cxxxiv., are confessedly one series, and are to be viewed together, and are songs of Zion, describing, if I may so speak, the process of their restoration. It supposes them to be already altogether in the latter-day times, and that in a very definite character indeed. Generally they are retrospective of its earlier character, and, to say the least, commence with the certainty of the destruction of Antichrist; and that is entered into rather by retrospective operation of the Spirit. It is, on the whole of it, rather the restoration of Israel—"All Israel;" that is the subject—the people leaning fully on Jehovah as One they knew, and that distinctly, and He known and recognized, and they knowing Him, and openly owning Him as their Resource,

not in any uncertainty of position. It has more the character of a recital of what they had been enduring, than the expression of those who had none that cared for their soul.

—1. “In my distress I called on Jehovah, and He answered me.” This Psalm tells the cry under Antichrist—the judgment on the false tongue; for deceit was his and characterized him, as Christ was the Truth.

—5. The next thing is the sorrow of sojourning among hostile powers, with whom they had no wish for war, but who were men of violence—men, not godly men, still less God for their habitation—they were weary of their spirit. Meshech connected with Gog. Kedar would seem from Isaiah xxi. to be before the last capture of Jerusalem.

—6. What force there is in that word “Long dwelt”!

It seems to me that these songs of degrees all relate to the condition of the Jews in the latter day, simply bringing them into their various positions and relations in that time, and expressing the mind of the Spirit in their necessity—repentance or joy under them. The first point here seems that in their distress they refuse the lying pretences of Antichrist and rather lean on Jehovah. They detect in him the lying spirit opposed to truth, the lying character of the enemy, though not openly revealed as Satan or the adversary. On Jehovah, though unrevealed, they prefer to lean. Thus they are shown to be the Lord’s from this—they seek the deliverance of their soul instead of help in a lie. This detection of Antichrist, while a liar, is an important point in their character; which importance we may transfer to ourselves in principle—the first point in which the Remnant is marked, “Deliver me from”—

detecting what he is, the very help of the unbeliever. Then, what shall be given to them? "Sharp arrows," to wit, of Christ, the mighty Man; compare Ps. xlv. 6, subduing power, and then judgment of fire "coals of fire." But while he thus judged of the Antichrist, yet was he still in sorrow beyond that he so proved in Meshech and dwelt among the tents of Kedar. Now though Meshech and Kedar are the latter day nations that affect the Jews, yet, I apprehend the point specially here is, he was but a sojourner among quite strange nations. Though rejecting Antichrist he had no home of his own—long has the soul of the poor Jew dwelt among those who know not peace. Now speaking of the Remnant, he is peace; but when he speaks, they are war. This Psalm still has the gloom of his position hanging over him.

It is a most important point the detection of an enemy undetected, the evidence of the presence of the Spirit, the Spirit of truth, the revealing Spirit and saving power. I suspect Meshech and Kedar to be the mother and son—their adversaries.

PSALM CXXI.

He will look around then to the hills for help. Whence should it come? Ah! there is the well-known truth for Israel, "My help comes from Jehovah, who hath made" everything man could trust in. "He keeps Israel." "He will never slumber nor sleep"—a sure Guardian. No

power of evil shall smite thee. "The Lord shall preserve thy going out and thy coming in, from this time forth and for evermore." The first of the two—the evil to which they were liable; the second—their sure, safe, and secure refuge—that for ever.

This Psalm is the direct putting of Israel under the help of the Lord, of Jehovah; His character in such help is declared, and His perpetual and unfailing character.

—1. This verse is quite as probably, I should think, an enquiry—at any rate verse 2 is the direct assertion "My help is from Jehovah," in the character of most High God; compare Ps. xci.

The dictionaries say that *me-ayin* (from whence) is always an interrogation. This makes verse 2 clearly an answer to the latter part of verse 1.

—3. This verse is the Spirit's answer to the trusting Remnant, and then the affirmation "Jehovah is thy Keeper," and this, as it is perfect, so it is perpetual. This is a blessed answer concerning Jehovah to the Jews. It seems addressed to Christ as the Head of Israel.

PSALM CXXII.

We have here the happy results in worship—the third part of the sentiments of the delivered Remnant, the happiness of Christ in them. It is ever Israel in all this. These three Psalms are rather prefatial, such as will be used, but retrospective, as I have said, not historical; from

Ps. cxxiii., it enters more into detail. They respect the full restoration, in one form or another, though it may not be viewed as accomplished in them all.

This Psalm is the joy of Christ's Spirit, in the fruits of it in others, in actually going up ; but all is restored joy of Israel.

—4. This is in assembled thanksgiving of worship in the Temple.

—5. "Judgment"—his delight in the place of judgment.

—6. The heart of the Lord, who once wept, here goes out in yearnings over His beloved Jerusalem ; and, calling to prayer for its peace, pronounces peace upon it. Two great motives too, animating to the brethren, and glorifying to God, draw it out ; them He still is not ashamed to call "brethren," and "companions ;" and, having so blessedly named them, He, at once introducing them into full connection with the glory and blessing, says, "Because of the house of the Lord our God, I will seek to do thee good." Nothing could be added to this.

As Ps. cxxi. is the answer to Christ as the Head ; so this of Christ to the Remnant of His brethren in His own love to Jerusalem. Ps. cxx. is the state out of which these are the deliverances.

This Psalm is the restoration, in the person of David, of Jerusalem the portion of the Lord—the gladness of being able to have it as a common opportunity to go "before His footstool." It is evidently out of, and from a state of trial, but now of assurance, "Our feet shall stand." "Jerusalem" is the point—the point of concurrence to the tribes. The testimony ; not, I apprehend, the ark ; compare Jeremiah iii., 16. Previously it had been in heaven, compare

Revelation frequently. Then, proving the faithfulness of the testimony, thanks would be given to the Lord there—thrones of judgment there—the throne of the house of David.

—7—9. I take these verses to be the words of the Anointed owning His brethren, and God, as the Lord our God, and His house to be theirs. It is the bringing in, in the rest of Jerusalem, as the portion into which Christ came, as the Lord's. It is still the celebration of Jehovah.

PSALM CXXIII.

The intercourse is all here entirely with Jehovah, and expresses their position and feelings towards Him. It is this, rather than the circumstances, that is entered into. They are occupied with themselves and Him, being with Him. The Lord is looked at as dwelling out of the reach of circumstances, where rule really was. There, out of the reach of circumstances, the believer could direct his heart, and there there was the ground of patient faith. As Ps. cxix. gave the position of the Jewish Remnant, as regards law, in that day ; so this, as regards faith. It was their condition, as to their heart, that was in question or expression. They wait upon the Lord their God who was in the heavens, as the eyes of a maiden or a servant to her master or mistress—helpless, and who have no business till they get the word of their master. Until He have mercy upon them ; patience, submission, the consciousness of

no desert, yet the confidence of mercy—this characterized this waiting people. Then their sorrow, and despisedness was an occasion for mercy—a plea, and so it is in their mouth, and so ever when one is in this disposition. So in the plea of this, strong to mercy, they have to wait. They have nothing else to say, but this is strong on the mercy and lovingkindness of the Lord. There were others, “at ease” and “proud”—they were associated with and dependent on the Lord. This was the blessed, holy, and submissive position of heart of the Remnant—this was the perfection of faith in their position, the expression of the Spirit of Christ which enters into all our conditions—in all their afflictions, afflicted.

The power and progress of faith, and herein moral deliverance of the Jew, are remarkably shown in this Psalm, together with Christ’s and their identification as led of His Spirit; as Christ in the days of His flesh acted so and was perfect, refusing help around, so now they, brought in in the midst of like misery, cease to look any more to human helps and human succours, but to Jehovah (our God). Here is their moral perfection, and help is now in the heavens—the rest of the Jews will have gone to other help—and here their soul is delivered consequently, the help coming from Jehovah. Isaiah x. 20 &c., becomes true and fulfilled. You will remark there, it is the Assyrian is in question.

PSALM CXXIV.

This Psalm celebrates this in actual deliverance; in Ps. cxxiii., the contempt of the proud was there—here “If” &c., they would have “overwhelmed,” and “gone over their soul.” But there was One into whose soul the waters had come in, and therefore it did not come nigh them—their power was gone, for Jehovah was on their side. “Men rose up,” all the power of man there, their *gibborim* (powerful ones) were wakened up, and come down with their weapons to the valley of Jehoshaphat, but there the Lord and His *gibborim*, whom He had caused to come down, were. It was multitudes—multitudes, but in “the valley of decision,” and the day of the Lord near. Joel is just the expression of the great inroad on the Remnant, or nation, or of all the nations—chap. i. and ii. describing it with the Lord’s summons, and chap. iii., what He turns it into—“the valley of decision.” Here is the escape of the Remnant whose hope was in “the name of the Lord.” “The snare was broken,” wide as its cords were spread, and strong to the eyes of men, but the Lord was there. It is not Antichrist so much, as the power of man in the trouble which ensues upon his destruction. The universal character of Jehovah is carefully brought in, because it is His millennial blessedness, His comprehensive Name herein, so manifested in blessing.

It was well they did trust in Jehovah, for, if Jehovah Himself had not been on their side, in man all hope was utterly lost. Men rose up against them and the proud waters had

gone over their soul, but it was the occasion of their being able surely to say, Jehovah Himself was for them, for there were none else, and to Him they had looked. Such the effect of extreme and hopeless trouble—in Jehovah's deliverance, the clear certainty that Jehovah is for them. This Israel might now say—a long-lost word in the mouth of the sorrowing but still loved people, "Jehovah is on our side." "Blessed be Jehovah," was now therefore their word. The snare is broken, they delivered, and they could say now with experience, "Our help is in the Name of the Lord who made heaven and earth." Their great and hopeless trouble thus becomes the certainty of Jehovah's being with them.

PSALM CXXV.

Then is the celebration of their distinctive confidence. They can now speak about it in the maturity of peace rather than the joyous excitement of deliverance, when they were just saved from being a prey to their teeth.

—1. "Those that trust in Jehovah shall be even as Mount Zion which abideth for ever," for the peace of Mount Zion is now a witness of deliverance—the same Mount Zion as of old, the seat of the gracious counsels of God uncovered. They trust in the Lord—have the same portion; as "the mountains round Jerusalem so Jehovah around His people, and that henceforth even for ever." But then it was a distinctive blessing. It was judgment—"the rod of

the wicked" (and those came against them) "should not rest on the lot of the righteous." There was no mingling; and this applied to the wicked among Israel. It was not a distinction merely between Israel and the nations, but a distinction in the deliverance of the righteous Remnant. So the prayer is for them, "the good and upright in heart;" "as for those that turn aside to crooked ways," Jehovah gives them a portion with the wicked, but these will not be now any more therefore numbered with Israel. Peace shall rest on Israel now accepted and righteous before God—the righteous Remnant become the nation.

This Psalm gives the character of the division and separation. The trusters in Jehovah are as stable as the Mount Zion, which the Lord Jesus loves—are identified, so it is revealed, with His purposes in it. These are the persons who are stable, and the reason and consequence—as the mountains about Jerusalem from this great time out, the Lord, Jehovah, is round about His people and for ever—so the *bo'tkhim* (they that trust) now become. For this reason there must be separation, and the Lord honoured before the close, and therefore He rids Himself entirely, so that the wicked being destroyed—searched out till none were found—excluded from the congregation of the righteous, the righteous serve in uninterrupted security.

—4. This seems to me a prayer of Christ bringing down good upon the good, the upright in heart, the Remnant. As for the wicked even among Israel, they turn aside from Jehovah's ways to their own—Jehovah shall lead them forth from His ways to the paths and portion of the wicked whom they have chosen. Yet though they are excluded with the wicked, "Peace shall be upon Israel,"

though they see it not. Thus the external wickedness is removed, and the wicked among the Remnant of Israel cast forth with it, then peace ; the briars and thorns have now been dealt with and no longer choke.

PSALM CXXVI.

This restoration of the captivity of Zion is now specially noticed. The very heathen were astonished and noticed the hand of the Lord for them, and the echo of praise came from the people, "He hath done great things for us, whereof we are glad." How simple and eloquent this word!

—4. This verse takes the restoration of the captivity of Zion as the pledge of the restoration of the whole people.

—5. This is the joyful experience of Israel, the humbled and sorrowful Remnant, ground and laid low, but with godly sorrow now reaped with joy. But there was One above all who had sown precious seed in Israel, and in love as well as in righteousness, and in both combined, had been a Man of sorrows and acquainted with grief, their faces hid from Him, but now He filled His bosom with the sheaves, for, though sown in tears, the seed was indeed precious seed, and the fruit sweet to His taste, and the joy of His labour of love, now He reaped it. The husbandman had had long patience for it, and waited the early and the latter rain, but now the precious, blessed fruit came—first labouring, He now partook of the fruits—He came again rejoicing.

I have had difficulty in this Psalm, but the point of it seems to rest on "Zion." It had been mentioned in the former Psalm. The hills were "round about" her. But the restoration of Zion is the occasion of the burst of day upon the nation and wanderers—the word is of the Remnant. The last would seem to be of Jesus. All was dark—no titular deliverance—no throne taken—no definite re-recognition of the Lord in the City of solemnities. But when the Lord "turned the captivity," or "restored the rest" of Zion, then were they "like them that dream." The deliverance was then plain in its great pledge—Jerusalem was to be the throne of the Lord. This was to be "trodden down of the Gentile till"—but the "till" was now come. Zion was taken into the hand of Jehovah—He had aroused Himself to take His place on the earth. It was owned even of the heathen—it was the Lord's deliverance; compare Ps. cxxxii. 13, 14. It was so, "The Lord had done great things" for them; they were glad. This forms the ground of the desire of the believing Remnant for their restoration, including I suppose the people in the countries. The Lord has done this—we may now expect all. This remained now for the Lord to do—their heart was in Zion—it was restored—the Lord's heart was there, His hand was there, the rest would follow. It would be as refreshing streams I suppose where the heat and desert was—they had now sown "in tears," not rejoicing when iniquity prevailed, but labouring in trial; compare John iv. 36, 37, &c. But this is the Remnant generally.

—6. I believe this to be specially of the great Sower—One who did weep over Zion, but, though so He went

forth, He returned rejoicing, nor were the streams of His love wanting, and He brings the fruit of the travail of His soul. It is a lovely Psalm, and puts the Lord in a sweet and precious light—light of truth ; compare Ps. xiv. 7, and see Romans xi. 26. Compare, as to Israel, Jeremiah xxxi. 6, 12, and iii. 14. And note in these Psalms we have the union of Israel (the first stating their distress, first under Antichrist, then under Meshech and Kedar north and south) in connection with and brought up to Zion. As to this last, see Pss. ii. 6, xlviii., lxix. 35, lxxxvii. 2, cii. 13, 16, Christ's interest in it, cxxix. 5, cxxxii. 13, cxlvi. 10, cxlvii., and cxlix. 2. Isaiah, Micah and Zechariah pursue this subject.

PSALM CXXVII.

This Psalm is for Solomon, in which character the Lord builds the house, and we have the expression of the experience of the utter folly of all carnal Jewish expectations and efforts. They might have built the house, and great stones and buildings be there—it was in vain, the Lord did not own it. They might have watched the city, but they had awaked in vain—all had been in vain for Israel till the Lord arose and had mercy ; then Jewish blessings flowed forth as upon earth in a posterity given as blessing in the Lord's peace.

This Psalm is the full experience of the Jews, after all their troubles, in entering into their Solomon rest. Many buildings of houses had there been, but all turned to

nothing, and their glory was Babel. "Except Jehovah" the God of the Jews, of the earth in Solomon who did build the house—"build the house, in vain have its builders laboured in it." It seems to me this has special reference to the labours of the Jews in the restoration of their temple which the Lord did not own—did not take the building of—for the place of His Sanctuary shall be cast down. "Except the Lord keep the city," all their labours were in vain, for the city shall be taken and the houses rifled— toil and labour is alike vain to them—whereas, perhaps, "So to His beloved one He giveth sleep."

When there is the restoration this is its character—it is a new, fresh, prospective blessing, "Instead of Thy fathers, Thou shalt have children, whom" &c. He will make them houses.

—4. "Children of the youth," I take to be "young men." It was not "Woe to them that be with child and to them that give suck in those days," for the Lord had built the city, the sons grew up as the plants, and their daughters as the polished corners of the temple. It was not now to say, "Blessed are the barren and the wombs that never bare"—the full blessing was come in—He made "the barren woman to keep the house, and to be a fruitful mother of children." Nor was it the prosperity of worldliness, as in Ps. xlix., in the due time of sorrow, but the blessing from the Lord in the time of blessing, when the city was built, when the streets of Jerusalem, where the Lord was, should be full of boys and girls playing, themselves blessing from the Lord. They were as arrows in the hand of the mighty man—His quiver was full of them, and He would speak with His enemies.

PSALM CXXVIII.

We have then the natural consequence of this state of things—the restoration by the Redeemer—not *ashre haish* (Blessings of the Man) but *ashre kol-y're* (O the blessings of every one fearing). It is an extremely beautiful picture of the Lord's earthly blessedness—sweet domestic security and home, their own home—the picture of Paradise, save that there was labour, but that giving a blessed return. The labour of their hands, not the sweat of anxious brow—redemption blessedness; but while this was so within, there was more than that—the Lord blessed them “out of Zion”—their hearts' desire, and they saw “the good of Jerusalem all the days of their life.” They saw their family full of blessing, “children's children,” as we read of Joseph, for as the days of a tree, now indeed were the days of His people, and “peace” (the other point) shall be “upon Israel.” How different from that day when the one son of Jeroboam was taken away because there was some good in him! The righteous taken away from the evil to come!

It is the fearers of Jehovah that enjoy this blessing—yea, even to children's children. All the associations of their hearts would be satisfied. It was “out of Zion” the Lord would bless them, and they would see “the good of Jerusalem all the days of their life.” How of the Lord, and yet how truly earthly and of man—human nature—these blessings are!

PSALM CXXIX.

But the record of Israel's sorrows is the record of the wilfulness of others, of the oppression of the heathen, of stablishing their glory without righteousness, but they were touching that in which God's heart was, and if they helped forward the affliction, the Lord was afflicted in it, and they touched the apple of His eye. And though God might bear with it while the necessary chastisement of His righteousness in love was upon them, their will really was in exercise, and they delighted in oppressing Israel, and when the Lord's time had come, when He had chastened in His measure, they would be found only in the increased pride of their rampant will, never having had enough, enlarging their desire as Hell, their heart lifted up. But Israel's cry, even of the just Remnant, would reach the ear of the Most High, when the necessity of His judgment was passed by, and would turn and wither the gathered roots of pride, gathered in pride (as ever) to judgment. These were sheaves wherewith He that gathered had filled His bosom from, and in the midst of the desolations, yea, not one grain of wheat had been let fall to the ground. But here no Mower had filled His hand—no Shepherd led them—no Gatherer of sheaves filled His bosom. They were left to the withering—to the sport of the winds—when they were swept away; a monument only of judgment—righteous judgment—of sorrow, yet no sympathy—only to the beholder for there was no fruit there. The picture is one of sad desolation. It is the testimony of the Spirit of

Christ concerning the history of Israel, and the final occasion of judgment, and its character. Zion was the centre round which it turned. It is an interesting and an affecting Psalm.

This Psalm particularly takes up the enemies. These desolators—many a time had they done it, and so indeed it was from the days of Chushan Rishathaim onward till Nebuchadnezzar King of Babylon broke the bones thereof, and after in their yet worse and more terrible because more evil desolations, their back had been ploughed on and long furrows made. They had just to lie down and be treated at the very will of the enemy who had enslaved them; yet, wonderful mystery! they had not prevailed against them. But there was One who said “Me” for them—One who in all their afflictions was afflicted. His Spirit now taught them to speak in the recognition of the ways of God; and then comes the sum, for Israel through mercy now stood in righteousness “The Lord is righteous; He hath cut asunder the cords of the wicked”; their character was now brought out—“they hate Zion” with which the Lord in grace was identified. But there was no blessing from God or man upon them; when Israel should blossom and bud, and fill the face of the world with fruit. No mower would fill his hand with them, nor any goer-by say, “The blessing of the Lord be upon you.”

PSALM CXXX.

Here we have Him who truly took this place, and (though true of Israel by Him and in His Spirit), casting from the depths His soul on the Lord, therein leading Israel into all the blessing of it. Forgiveness—this was the true hope of sinful Israel, the new ground not under the law at all ; and then looking for no other hope, but waiting for Him ; and so in verses 7 and 8 His Spirit fully teaches them. The place of the cry is the leading point here. The place acknowledged Christ's Spirit who had been in it, taking its place with them in it, and putting loved yet poor Israel into the place of God's thoughts, and its true comeliness in it—acknowledgment, faith, but that in mercy. His, *i.e.*, the answer of the Spirit of Christ, is in verses 7, 8.

This Psalm is the expression of Israel's heart in the now consciousness of where they were, and, "accepting the punishment of their iniquities," looking, according to the principle of mercy, as in Romans xi., in quiet and holy humiliation of spirit. Mercy is the holy ground on which they graciously and humbly rest. "There is forgiveness with Thee, that Thou mightest be feared ;" hence they wait for the Lord. It is the moral recognition of their misery and the cause of it, verses 1—3 thus throwing on mercy. The Lord waited for, for deliverance—His Word rested in—Himself desired.

—7, 8. These verses show the blessed confidence and hope that belongs to this restoration of spirit.

PSALM CXXXI.

His place of holy subjection and littleness is brought out in this Psalm, and so was the place Christ had taught them and taken. He knew all things, but He had put Himself into the place of quiet subjection to God's will, and therein was in the way of blessing. The things which were revealed He took up and taught to Israel, and there Israel found and would find its blessing. The spirit is the spirit of all learning and instruction, but it is not the character of the Church's language, but of the quiet, childlike subjection of Israel as entering, as an obedient child, into the place of its hope.

The former Psalms threw Israel on the mercy, but these are the words of Christ leading them. It seems to be subjection of spirit—the spirit of obedience as contrasted with purpose; compare Deut. end of chap. xxix. and xxx., Zephaniah iii. 10, 12, &c. There seems to be the sense of inward subjection, *i.e.*, the absence of self-confidence, and also the withdrawal from all other, his heart “as a weaned child,” so as that the Lord alone is exalted. He had bowed under the circumstances. He turns and says “Let Israel hope in the Lord” &c.—before, it was redemption from iniquities—“from henceforth and for ever,” for He was obedient in spirit, and sets Israel in it. So we find the same spirit shown in Matthew xi. 24, *et seq.* We have the exercise of judgment on the same principle, in Ps. ci. Here He leads the way in it—as man He leads the way in obedience to power, but the spirit is blessedly beautiful and instructive to us.

PSALM CXXXII.

The Spirit then calls the remembrance of Jehovah, to David and all His afflictions—the type and memorial of a greater Sufferer. This, in each class of the Psalms, is introduced, and David forms the root and centre of Israelitish hopes in grace, through Him who was the Root and Offspring of David, and that on the full apostasy of Israel as to its own ways and God's dealings. The Ark, pledge of the Covenant, the pledge of God's rest, was heard of at Ephratah, and found in the fields of the wood. Possibly there is allusion here to Christ's birthplace, or when David was little and despised there, as the Root of David was. His heart was secretly on the Ark of the Covenant of His God, which was cast away by the apostasy of His people, (for David was the type of grace after apostasy) and He could have no rest until a habitation for it (Ex. xv.) was found. Hence, *i.e.* from this identification with God's glory in the midst of apostasy, all His afflictions. It was not now, as in Israel's journeyings, "Rise Lord and let Thine enemies" &c., and "Return O Lord to the many thousands of Israel," but "Arise into Thy rest"—His rest, which grace had recovered in the midst of apostasy, where worship and service was to be.

—5 and 8. There is a difference between "Habitation" and "Rest." God has a habitation where He cannot finally rest, only it holds out the ground and place of rest, to faith. Habitation, as we have often seen, rests on redemption; as soon as Israel is out of Egypt it is spoken of, not

before. But this was not God's rest, as indeed is shown in Hebrews iv., only it was a hypothetical rest, and indeed founded on responsibility as a present enjoyment, but, as Ps. xcv. proves, not really the rest. So in the words analogous to but contrasted with verse 8, it was, "Arise O Lord, and let Thine enemies be scattered," not "Arise into Thy rest"—then He returned to the "thousands of Israel," but it was not His rest. The dealing of Christ with the Sabbath is connected with this—His Father worked hitherto, and He worked. Redemption, then, gave the ground for habitation, and laid the basis of rest; but, even so, Man was tried for it, and, as we have seen, Ichabod was written on all—God, though He vindicated His glory, gave "His strength into captivity, His glory into the enemy's hand." There was a total close to the whole history of man as connected with his responsibility as in Israel and as such (for sending His Son in grace went on a different ground) and then grace comes in in power and sets, when man is proved and found wanting and the breach with man is complete—the Ark of God, where God sat as dwelling in Israel, gone—God in His rest, *i.e.* the Ark of His strength in Zion. So that, for the rest of God, not only redemption, but practically the testing of man and finding him wanting, is needed. Then God does His own work in power, and enters into His rest; and this, as He is love, is grace founded on Christ's work and sufferings.

—9, 10. Here we have the supplication.

—11, 12. The sure basis of promise, and its terms.

—13. From this verse we have the answer, which will be seen in each request to surpass the desire, as it expresses the Lord's own purpose and the will of His heart in the

matter. "For the Lord hath chosen Zion"—it is not merely the want of the people—He hath desired it—it is His rest for ever. Her priests are to be "clothed with salvation"—her saints "shout aloud for joy." Then the horn of David is "to bud," and "a lamp" is ordained for His Anointed—"On Himself shall His crown flourish." It is not merely "their children." This shows us, who David is, in the prophets, &c.

Now, to go on to the substantial truth, God being love, love must rest in making perfectly blessed those whom it brings to know and be happy in it, or it could not rest in its love; and, as God rests in His love in us, we, partakers of the Divine nature, His love shed abroad in our hearts by the Holy Ghost given unto us, rest in the communion of that perfect love. He rests in perfect love in our blessing, and we rest in the communion of that perfect love, having a nature which can find its rest only there; redemption having enabled us to be there and enjoy it in righteousness—redemption that love has wrought. This rest is founded in the end of man's nature as a child of Adam, as well as on redemption.

Then the Psalm brings in some other points. We have seen that David's heart could have no rest till Jehovah find His; his faith looks then to what is found to be God's counsels. This I have noted, but there is more. It is God's desire too—He hath chosen Zion; there is the security of His counsel, but also He has desired it for His habitation—His delight, as well as His counsel, is in it. This is immense blessing. The desire of the heart is there, so that there can be no rest till God has His place, and the perfection of faith seeks it as His—desires that His mind

may be fulfilled. But God thereon reveals that His desire is there, not only His counsel, so that He is to be glorified thus, but His delight, and that He desires it for His habitation; and thus His habitation and His rest become one (verse 14). Only, man in nature is set aside, and faith enters into the mind of God, which His power accomplishes. There too He dispenses His blessing.

I add some further words on this Psalm. First of all, David's sufferings are the basis of all, *i.e.*, Christ. Next it is sovereign grace; for responsibility even, under the mercy declared through Moses, was closed when the Ark was taken captive by the Philistines—there could be no day of Atonement, no blood on the mercy seat. Ichabod was written on all—God had “delivered His strength into captivity, His glory into the enemy's hands.” Sovereign grace raised up Samuel the prophet, and then David, who brought the Ark, not into the Tabernacle at all, but to Mount Zion, which was thus the seat of sovereign grace in power, in contrast with Sinai. God is called on to “arise into His rest,” for He will rest in His love. It is His rest we are to enter into—where His love will be satisfied and His nature perfectly met through the fruits of it, as in Ephes. iv. 4, 5. Christ “will see of the travail of His soul and be satisfied.” Hence it is God's rest and of the Ark of His strength—a new thing; not “Let God arise and His enemies be scattered” and “Return O Lord to the ten thousands of Israel.”

But then man's, the saint's, rest is only in this, “I will not go up into my bed, nor give slumber to mine eyes, till I find out a place for the Lord, an habitation for the mighty God of Jacob.” His rest, his heart's rest, could only be in

the rest of God perfectly glorified. Here we find the desire of the saint's heart, (*nota bene*) in its desires identified with God, so that it can have no rest until He have rest and be perfectly glorified—a vital principle, the effect of being partakers of the Divine nature! And this we shall see brings him in this blessed way into God's counsels, as it is written, "Who hath known the mind of the Lord, or who hath been His counsellor that he should instruct Him? But we have the mind of Christ"—the Holy Ghost by the Word leading us "into all truth;" compare Exodus xv. and xxix. 46. Our rest is, entering into God's rest—an infinite blessing!

But the desire is, rightly according to man, the answer according to God—the desire right and according to God's nature and ways, but the blessing according to the riches of grace. The desire is that Jehovah should arise and enter into His rest, and the Ark of His strength, for the strength and faithful covenant-working of God enters into rest when all is accomplished. The answer is "This is My rest for ever. . . . The Lord hath chosen Zion." It is His desire, and He will therefore dwell there. It is more than asked; but it is more, the heart led of God has been brought to desire what is God's desire and the object of His election. So the desire is righteousness for the priests—as John Baptist's father. The answer is, "They shall be clothed with salvation," the full, final deliverance of God. The desire is right—righteousness becomes them,—the answer is from God, and becomes Him in the power of His grace. The desire is that the "saints may shout for joy"—all right; the renewed heart must desire the prosperity and joy of God's chosen, and God will give it abundantly, "They shall shout aloud for joy."

Remark another thing. In the desire they are Jehovah's priests, Jehovah's saints—"Thy." So, as to the "rest." And as to the "rest," it is repeated; but as to Zion, "This is my rest." And this is what we want—nothing else will do, or would be rest. But, as to the priests and saints, He does not say "My" but "Her," *i.e.*, Zion's. They are His, but so perfectly does God own the complete association of the Church with Him in rest and blessing, that the priests which are His, He calls hers, for they do belong to her, and the saints which are His, to be hers. There is no difference, and I refer now to the Church—we are His priests, and we belong to the Church, are hers in the most absolute sense. We are His saints, but we compose the Church—are hers. This in the identity of the "rest," is of unequalled beauty.

I have omitted the desire not to "turn away the face of God's anointed;" the answer also is more—the horn of David is to bud—a lamp is there ordained for Him—and His crown shall flourish on Him, *i.e.*, He goes beyond the wish. For us it is in heaven in glory; but note, it is there in Zion, Christ (literally King there, as in Ps. ii.) is to be glorified in the Church. Nor is here Christ separated from God, see Ephesians iii. 16—21; and here too it is "above all we ask or think." But, as to His crown, He will be glorified with His saints. There too it was first sung "His mercy endureth for ever," for it had blessed Israel after and in spite of all, and found, in the end of His responsibility, the occasion and beginning of His perfect grace. We see the outgoings of His goodness in that which He will do for Zion.

There are two parts in this Psalm—the prayer and the answer, down to verse 10; from verse 11 to the end, it is

Christ under the character and in connection with David—David and his afflictions—seeking a resting place for the Tabernacle of Jehovah, “A habitation for the mighty One of Jacob,” finding no rest till He had a habitation; compare Haggai i. 4, and the literal David, 2 Samuel vii. 2. But the truth is, though there is a rest for the ark of God, the ark of God’s strength, yet the Lord builds David’s house in a higher sense. It was wandering as lost, heard of at Ephratah, and found in the fields of the wood—neglected and despised of men, not “we will worship at His footstool.”

I cannot but think this is the setting the human nature of Christ in His glory and strength. It was not God’s strength, but it was the ark of God’s strength. It being discovered, and the prayer that Jehovah should enter into His rest, there is thereupon prayer for His priests and His holy ones (*chasidim*), and that He should not for His servant David’s sake, His ancient promise and binding grace, turn away His anointed One’s face. The subjection of the spirit of the King is marvellously shown, and shows the righteousness of spirit that was in Christ as to this, for the Lord alone was to be exalted, and we speak of Him here as “the Man Christ Jesus,” not as “Lord.” They would have taken Him by force and made Him a King—the people’s King—but He was Jehovah’s King, and showed His righteousness in subjection to Jehovah, and not exalting Himself above His brethren (as the Law also prescribed, and as Rehoboam would) for the Jews, whatever their after-learning, when it was not faith, did not, it would appear, look for a Messiah who was Jehovah. This unity was reserved for the Church.

Then comes Jehovah's answer to this Holy, subject, King, or concerning Him, by the spirit speaking concerning David. The Lord's answer to all this looking mystically for the resting place of David's afflictions in the ark of His strength, is the exaltation of Him who is both David's seed and the true glory of the ark.

—11. The accomplishment of truth to David—"The Lord hath sworn He will not turn from it. Of the fruit of thy body will I set upon thy throne;" that is a settled point. Then comes a conditional one of righteousness, true only in Christ the Lord—"If thy children keep my covenant, then," &c. "For Jehovah hath chosen Zion." They may be casually displaced, if they do not answer Jehovah's character, but Zion was chosen—it was His sought habitation; and this was the answer to David's affliction—in Christ, the fruit of his body was set upon his throne; but that, Jehovah's habitation. This was His rest "for ever"—His earthly rest, and He could rest there, Christ being there, but there was a reason too—He had "desired it." Then the blessing. Hence also, after the miracle of the loaves, the wish of the people, and the suitability of the temptation as to witness of the blessing; but neither were the path of the humble patience of Jehovah's King, till Jehovah exalted Him—not His own (though well entitled) not the people's (though of the promise) power, but subjection of Him and blessing to them in righteousness and grace. So the Lord remembers David's afflictions, for the Spirit, typically in David, was assuredly fully in Christ the King, "born King of the Jews." But the results in blessing are made to surpass the prayer, when the detail is come to her priests—prayed for

as "Thy," but soon stamped as "Zion's"—clothed with salvation, "her holy ones" (*chasidim*) "shall shout aloud." Not only shall the Anointed's face be not turned away, but "the horn of David" shall "bud" there, for David and Zion are now identified, and "a lamp ordained for" His "Anointed" (Messiah). "His enemies" clothed with shame, for He is the David, the Beloved, the Anointed.

PSALM CXXXIII.

The person of the high priest represented the whole people; but the power and anointing of the Holy Ghost, in the fragrance of grace, was that which united the whole people; so exactly in Christ—one Spirit, one Body. They shall in that day appoint themselves one head; they shall not be two people any more in the land, and this not only in form, but in spirit and unity of blessing. Hermon caught, in its lofty head, the dew, or produced it, but it fell in the central place of Divine blessing. Thus ministering the power of unity, Hermon was called Sion; but it was written with S not Z. This seems to be Zion, as we ordinarily understand, where the Lord commanded His blessing and life for evermore. It was the place of grace, the Hill of grace. Though Hermon, whose head was in heaven as it were, was the attractive place of dew, yet it was the dew of Hermon, but it fell on Zion—the Spirit will be poured on them from on high, and "Ephraim will no more vex Judah, nor Judah envy Ephraim, but" &c.

—1. “Behold how good, how pleasant a thing, the dwelling” (rest) “of brethren, even unity together!” How good and how pleasant surely is it! The literal fact of this shall be in the restoration of Israel. It is the word of the Spirit of Christ, on their all being brought together in rest, as the same in Balaam, on the vision of Israel below. It is the vision of Pisgah—of Christ over Israel, and the expression of His heart to them thereon. The statement, of truth in it, “Behold, how good”—then it shall be realized. In Him they were to appoint one head, and the great day of Jezreel to be the whole seed of God. No longer a stick of Ephraim and a stick of Judah, Judah vexing Ephraim and Ephraim Judah, Ephraim Manasseh, and Manasseh Ephraim, and they together against Judah, but dwelling together—brethren—one stick in His hand; as there was a partial restoration from Babylon, and though not the body of the tribes, an indiscriminate recognition of them, and Christ sent to the lost sheep of the house of Israel. But, on the rejection of Christ, the staff “Bands” was broken, though the poor of the flock that waited on Him knew it was the Word of the Lord; and yet more fully in the day of their trouble, when I doubt not there will be more of this vexation than ever before, not taking the apparent restoration in temporal blessings, but waiting for Messiah; for this will be their trial, because of the Word of the Lord. When the trouble comes it will be proof of the truth of the word of the Lord, but when He takes the power, and His horn is made to bud, then comes the unity—they dwell together in unity—and there is the goodness and pleasantness.

Its comprehensiveness, and indefectiveness, is a great thing

in this ; for if there be brethren and not united, the very necessity of their love causes sorrow. Their being brethren is as a root of bitterness to their soul. "The precious ointment" must go "to the skirts of the garment," or "the head" itself could not be happy or content. The oil that was there would be the witness that it was not on the skirt, but now the uniting power of Divine love, in Christ, shall gather them, in this unction from the Head, into unity, and like the copious dew of Hermon's blessing falling on the mountains of Zion ; for though Hermon was called Zion, I believe here it alludes to Zion in the centre of blessing in the south, and thus the dews of Hermon, and all there—a communicated blessing for them, *i.e.*, in Zion. The Lord has "commanded" emphatically "the blessing, life for evermore," or "the age" perhaps, for *o-lam* (evermore) has the article.

It is then, the declaration of Christ—the Word of Christ to His brethren—of "How good and pleasant it is" for them "to dwell together in unity." The appeal to it, as now existing by His deliverance, symbolized by the unction from head to the skirt of the garment, and the refreshment of the dew of heaven on the whole land, coming from Hermon but centring in that place of blessing—Zion—and that, the point where blessing is commanded—the centre of unity—the anointing and the dew from heaven, holy savour, and refreshing in it, then filling the land spiritually ; seen now, in so far as the Spirit gathers in unity, by the free spirit there, not tarrying for men, nor waiting for the sons of men, and having the present savour of God.

PSALM CXXXIV.

Zion thus established, praise rises, even by night, in the Sanctuary. At peace there, His servants stand in His courts ; and as once the day only brought clearer light on their sorrow, now the night itself is awake with the praises of Jehovah who has restored them, and given them cause for praise day and night ; and He who has been the centre and power of this blessing—David—now in Zion, which the Lord hath chosen. They bless out of this seat of grace and royalty. The Sanctuary owns the royalty, the seat and place of blessing. He who made heaven and earth, the Jehovah of His people, the Creator of all things is, in this power, called to bless Him out of Zion, the place of grace and choice to the Lord. It is not Sinai now. Pss. cxxxii., cxxxiii., cxxxiv., all centre in Zion—"The Lord hath chosen Zion"—"Commanded blessings out of Zion"—blesses Messiah "out of Zion;" surely the people is restored now. The priest blesses Jehovah, and calls for benediction from Jehovah on Him from this seat of royal grace. Thus is Christ placed—on the remembrance of David and his afflictions, who had no rest till a place was found out for the Lord. Heaven and earth the compass of power, but Zion the seat of peculiar blessing.

Ps. cxxxii. is the King ; Ps. cxxxiii. is specially priestly blessing ; Ps. cxxxiv. brings in both—pronouncing and ministering praise and the blessing.

This Psalm seems to me to be—Christ, having brought the servants of the Lord (see Isaiah lxv. 13, 14) to the Sanctuary, calls upon them now to bless the Lord there.

Having set their feet at peace, He says, in the satisfied feeling of their rest, "Now praise the Lord;" then, to bless God their Maker, who gave songs in the night.

—3. This verse seems the answer of those thus called upon to bless, calling for blessing on Messiah from Jehovah, as Maker of heaven and earth, out of Zion, the place where Jehovah, and His blessing, and Messiah was. So we read, "Prayer shall be made for Him continually," for He is here seen in His human, Jewish character; as we would ask for blessings on the Holy because of what He is to us, so of their King, King Solomon, who hath set them in the house, or rather, the house among them. "Jehovah" is still the theme.

But though I have said "Sanctuary," I believe the word means rather "your hands of holiness," and I apprehend that Paul, or the Spirit of God, alludes to this where it is said "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." These were called upon to lift them, up as standing in the house of the Lord "by night."

PSALM CXXXV.

Then comes the general summons to the "Hallelujah," identifying Jehovah and His servants. I do not see that these Psalms go beyond Jerusalem and the power—the prospectively "they," we have Israel as pledged in that, as we have seen in Ps. cxxvi. They were now standing "in the

courts" of Jehovah, where to be a doorkeeper was better than dwelling elsewhere—a day more than a thousand, and praise was "pleasant" there. It had waited for Him in Zion, and now they could praise there.

It is still, I think, the summons of Messiah who had set them there, delivering them now, to praise. It is good and pleasant, and it is the sense that Jehovah hath chosen Jacob. So Messiah now authoritatively, and with this pledge declares—well is He able!—how He has suffered for them, and now tells it, in this pledge to them in Zion. He adds His knowledge of the greatness of Jehovah, giving Him, to His people, the character of "Our God;" compare John xx. 17. Our *Adon*, their Head; His power was over all the earth, but there was special treasure to Him in His choice of Israel, and Messiah was not unmindful of His benefits. The Spirit of remembrance was now among them. The memorial of the Lord, revived and fresh, as fresh and more blessed than ever, however they had forgotten and buried them, seeking their own (works), and "Israel His people" was a name of remembrance to the Lord, the moment He was remembered; for He would "judge His people," and "repent Himself concerning His servants." He "will judge His people" as subject to the trial of His holiness, "repent concerning His servants" the Remnant; for the rest, they all pass away.

Then comes the full comprehensive summons—Israel, Aaron, Levi fully brought out, "Ye that fear the Lord." "Blessed be the Lord out of Zion," for the full blessing being come in, the Lord is praised "Out of Zion," dwelling at Jerusalem. Before, the blessing was on Messiah from those brought into the house—here, in the full blessing,

it rests from Messiah on Jehovah Himself. It is in fact (calling to mind all the favour) something of Ps. xxii. 25. With the exception of Levi, we have similar statements with the close, in Pss. cxv. and cxviii.

But there is another exceedingly and deeply interesting point, in this and the following Psalms. After stating the greatness from verses 8 to 11, it quotes exactly what Moses refers to, at the borders of the land, in Deut. xxix. There they are set upon their keeping the covenant, so they had undertaken at Sinai—here however all this and the land within, so taken, is passed by, and the Psalmist quotes Exodus iii. 15, the uncovenanted pledge of God's unchangeable favour to the Jewish people, the Name by which He is known, His everlasting memorial, verse 13; verse 14 is the execution of this. Deut. xxxii. is quoted, as, after all their evils and punishments, for His Name's sake; and, accordingly, the controversy and difference between them and the heathen is taken up, their rock and our Rock being judges. In the next Psalm, these leading principles are passed by, or promises, and, after the same recapitulation, the great Jewish hope and principle is celebrated in the fact, He "remembered us in our low estate," and "redeemed us from all our enemies."

There is another point to be noticed in these and other Psalms, as cii., ciii. and civ.—the connection of Creation and Jewish blessings, in the supremacy of God and the Person of the Mediator.

This and the following Psalm seem to me to be the praise to which the songs of degrees have led. Jehovah is celebrated—the name of Jehovah—and is called to be by the "servants of Jehovah." They stood now in "the house of

Jehovah," "in the courts of the house" of their (Israel's) God. Jehovah had "chosen Jacob for Himself"—Israel was His peculiar treasure. He was "great," and Israel's *Adon* above all gods. "Whatever Jehovah pleased, He did" with universal power, as in Creation and Providence; and that power in delivering Israel, judging their enemies, exercises Divine and righteous authority over them in favour of His people, and using that righteous sovereignty in preparing a place for an heritage to them.

—13, 14. These verses remarkably take in the record of the name of promise to the fathers, given to Moses, as in Exodus iii., and of sovereign mercy on their utter destitution, as in Deut. xxxii. Note the remarkable putting together of the first and abiding Name of calling and sure faithfulness, and the promise of deliverance, after ruin by the entire unfaithfulness of Israel; Exodus iii. and Deut. xxxii.

—15—18. The heathen are therein shown their vanity.

—19—21. These verses take up the full Israelitish located blessing, according to the ordinance of God in Israel, not His on them, but their return to Him as blessed—at least they are so called on, and in spirit summon their companies, and close with the utterance of the praise itself, with a final "Hallelujah," as it began.

PSALM CXXXVI.

This is both a touching and interesting Psalm. It traces from the character of God, in spite of earthly corruption, through creation, by Israel redeemed, to the blessing of "all flesh" naturally, and the recognition of the "God of heaven." "Jehovah is good"—"His mercy," the Jewish godly celebration, "for ever." He is "God of gods." *Ha-elohim* (the gods) are the assumed, or supposed, existing authorities over the earth—a name of earthly power, not of supremacy, but as the object of acknowledgment, not of governance; see Deut. x. 17. The ground of this, He is the doer of "wonders." What man knows not this? The heavens above the formed earth (the types of the arrangement of dispensation) the order of rule. Then deliverance of power as to those in whom Creation-blessing is constituted in order. And we must note, for it is an important point (as here shown) that Creation-blessing is resumed in the Jewish order; first, under responsible obedience by a given law, and then, on redemption in Jesus by power, constituted obedient on earth by a new way. The heavens are possessed by God through Christ and the saints. The order of Creation-blessings is to be looked for then in the Jews. Then guidance, then clearance for the heritage—heritage of Israel His servant—then, the now celebrated mercy of the latter day, verse 23; verse 24, the power of redemption; verse 25, the provision for the world; the recognition of the "God of heaven"—the Jewish position, for "the God of heaven shall set up a kingdom," &c.

This Psalm takes up the well-known Israel's chorus, "For His mercy endureth for ever." The present occasion of their praises, proved that "mercy endureth for ever," and that that mercy had really gone on unceasingly, and had preserved them through their rebellions, and remembered them, as said in Deuteronomy, "in their low estate," and "redeemed" them from the hand of their enemies. It still takes up the Almighty Sovereignty of God Jehovah, and takes up the same elements of praise, but adds Israel's sense of mercy, and that its having endured for ever enabled Israel to take up this very praise now. "He remembered us in our low estate"—then indeed it is that praise really comes out from a humble spirit, and mercy known now, and known in unchanging favour in personal blessing, gets more glorious and lovely, because a love which flowed from itself, not caused by the Spirit, is added to the praises as the sinner's only basis for them all. It is a beautiful expression of this. And the mind, thus taught, recounts them all with happy particularity—power, wisdom, skill, grandeur of governance in the objects formed in their proper order, Judicial and mighty power in deliverance to His people—for the Creator looks at them (and they are immediately associated with Creation in its blessing) who did everything in controlling power over creation for them—distinctive in judgment, Israel passed through, Pharaoh overthrown—who led them with unceasing care where there was no way, and smote their enemies when they would have checked their entrance into their inheritance, giving their possessions to them, His people—and, after all, "Redeemed them from their low estate, for indeed His mercy endureth for ever"—and then blessed in Providence all the race of man,

and the animal creation too, for to this His mercy reached, "The God of Heaven, whose mercy endureth for ever."

It is not here, of earth merely, for it is for them as much to look up as the Gentiles who had the earth; and the Church, apt to think God did not mind the earth, to look down and own Him the God of the earth. Messiah's reign in that day shall prove Him both; gathering these dislocated elements—failing Israel on earth, and a failing Church for heaven—into perfection and stability, for both the inhabitants of the one, and of the other fully blessed in them—they suitably made one.

This closes, I think, the rising up by degrees to the Lord's House, where this, or these, are sung. What follows takes a wider scope, and yet looks back to the interval, which has been entirely omitted in these two Psalms—discipline, and sorrow, and humiliation for sin by the way—the people visited. The former two took up merely the land on their introduction into it, and looks at them there in their low estate; and this, whatever its cause, was looked at as an object of compassion. "Mercy for ever," was the word, and they could truly sing it then. Circumstances are entered into, here connected with visitations and sorrows in strange lands, and deliverances there, and all that was associated with Israel's state when far from Jehovah, and *Lo-ammi* indeed really written upon it—quite another and different aspect of things.

PSALM CXXXVII.

This therefore gives an important character to this Psalm, the period of Israel's rejection, and the impossibility of praising the Lord in such circumstances. It is the Spirit thus in the Remnant faithful to the associations of God's glory with Israel, but for that reason incapable of uttering the Lord's songs. They might, with a sort of holy boldness, on God's own principles and holiness, yet with bowing of heart, say, as elsewhere, "Praise waiteth for Thee in Zion." Jehovah had His own land, His own place—this He had made Israel's; were they to forget this? It would have been slighting His favour, renouncing the speciality of His mercy. Babylon they might, they had got into—their sins had brought them there—but there they must at least hang up their harps, weeping, because for them the place of this world's careless, apostate glory. For, indeed, if in sorrow they were identified with the place of God's glory in the earth, their portion, if the Spirit of righteousness was in them at all, was sorrow there. Well! the Lord too was very sore displeased with the heathen that were at ease—He was but a little angry, and they had helped forward the affliction. For good He suffered His people to be afflicted, for righteousness too now, but still they were beloved. Now the testimony to their righteousness in sorrow is rendered to them by the Spirit there, and this is the blessed point of this Psalm—even if carried away captive, they were those of whom Zion's sorrows were the sorrows; and in spirit, Jerusalem, the *Urim* of

God's peace, preferred above their chief joy. They could say, when free, this in the truth of the Spirit of their state then. So shall it be in the latter day. All the intervening sorrow of a separate people in judgment is witnessed, and owned by the Spirit of God.

Then we have the three great powers of the world or cities concerned, Zion—but they were Zion's songs, not to be sung but there; Babylon—of it it could be said, for judgment, full judgment, was not yet come about, "Who art to be destroyed"—haughty evil, he would be blessed who executed the judgment on it. Then there was a third party—haters of the Lord, who would be found liars—implacable enemies of Jerusalem, hating it just because it was the Lord's, and they were envious of it; but as they dealt thus in the day of Jerusalem, the Lord would remember them. We see thus that deliverance from Babylon (and so we may add, it falls) precedes its destruction, and, before they can triumph in the setting up of Zion, they can, as delivered and with the Remnant's feelings, speak of their previous position as one that had been. Though Babylon was not destroyed, and Edom yet to come up in remembrance of judgment before God, Jerusalem was still to be spoken of as one remembered, not forgot; not as one which they possessed, and dwelt in in peace, as their glory; but is spoken of as remembered too, and yet in existence. There they had done so and so, and he would be happy that destroyed her; and Edom is still viewed as in power, to be visited of the Lord. It is thus a very instructive and pointed Psalm, as well as exceedingly beautiful in its spirit, and strength of association with the Lord in the scene of the appointed place of His favour, blessing, honour, and glory.

The Lord would remember Edom—but Babylon was to have, it seems, some instrumental rewarder of her ways. The judgment on these two closes the Psalm.

Babylon and Jerusalem are two cities. Sorrow was their portion in one—the place of joy; joy in the other—the place of sorrow. It was, to the children of the Remnant, a strange land. Jerusalem was remembered. The remembrance of Jerusalem was more than the presence of other and foreign joy. Foreign joy, to sorrow, is the pressure of grief. Edom has her share in judgment, for she had a portion with Babylon, not in the captivity, but in hatred to the city. This was the point of the Psalm—Jerusalem. Babylon is the place of captivity—it is opposed in heart to Jerusalem; there the joy was centred. Hence Edom is brought in. Harps (*Kinnorim*) gave no pleasure in Babylon.

—5, 6. These seem to be a sort of answer of Christ, as by His spirit in them; so accomplished indeed in truth in Him.

PSALM CXXXVIII.

—7. I am disposed to think these are the words of Christ also.

This Psalm is the praise of Christ, as the Jewish Head, for the faithfulness of God the Lord as regards Him, once the suffering One. He acknowledges, as regards accomplishment in purpose, that which came by Him, “grace and truth,” and the Word was magnified above every

name. Then there are two things—"I will praise Thee," (known in the fulfilment of the word), "with my whole heart," satisfied in the accomplishment, as truth from Thee—grace and truth; "before the gods" (all other derivative power known, and manifested to be so now, though often oppressing the Royal Sufferer) and "Towards Thy temple," for it was Jewish truth and glory. He confirmed the covenant by grace to them, but in truth of promise to the fathers—truth of God's promise.

—3. There was this faithfulness to Christ.

—4. Then "all the kings of the earth shall praise" Jehovah, when they shall "hear the words of His mouth," *i.e.*, after the glory is in Jerusalem, in faithfulness to Christ; "yea, they shall sing," &c., "for great is the glory of Jehovah;" and this by His respect to the lowly, to the despised Jew, so shown. "The proud He holds at a distance."

—7, 8. These, as the first verses anticipated, or spoke the triumph, are the exercise of faith in this, and express His passing through, and association with theirs. The Jews sorrow as righteous sufferers—the righteous nation that keepeth the truth.

—8. In the beginning of this verse, we have what the Lord, I believe, refers to, as to the matter of it, in Luke xxii. 37, and if so, we have the deepest touch of affecting sorrow in that verse.

It is a beautiful and comprehensive Psalm, in the mouth of Christ the Lord. Its identity with the Jews, so often seen, shines out beautifully in circumstances, in reference of worship, in assumption of promise, and all the circumstances.

The Psalm, then, takes up the praise before the whole earth—the Lord's word, His faithfulness in truth, was magnified, above all "His Name." Mercy might have done it and be sung, but faithfulness to His promise, in spite of all man's unfaithfulness (see Romans iii.) now shone out in all its glory, and they that blessed themselves in the earth would bless themselves in the God of truth. This is a glorious position, the position of the strength of the Spirit, while its tender mercy is true too to the needy, and in our infirmities too; but this was risen above, in His strength now—the Holy temple was there to be worshipped towards. Every promise had come out in its own glory, in spite of the utter unfaithfulness and utter failure of man. It was true "the kings of the earth" had not yet come to bow to the glory of the Lord, nor yet sing consequently in the ways of Jehovah, and Israel had therefore to praise "before the gods." Still this, in one sense, exalted Jehovah's strength. All was not as yet brought into the peaceful blessedness of acknowledged rule, but Jehovah had appeared on Israel's side, so that they had that glory before all the powers of the earth. Israel had cried in the day of his trouble, and the Lord had strengthened him; and now "All the kings of the earth" would have to hear "the words of Jehovah's mouth," and would sing, for indeed it would be and was blessing, in the ways of Jehovah, "For great," the delivered one now can say, "is the glory of Jehovah." Such is the substance of the Psalm as regards the Remnant. It is in the period, after the destruction of Antichrist, in the time of Jacob's trouble—the first great act of judgment, in the person of the associated oppressor of the Remnant, before the earth is subjected, or its kings have

learned to bow before Jehovah, the faithful God of His people, in blessing.

Still the resurrection of the Lord Jesus is the great hinge of this Psalm; and when the mighty one of death was against Him, in His entering into the time of Jacob's trouble—yet with Israel against Him (associated with him, so that it could be said, terrible word! “Your hour and power of darkness”)—He was strengthened in His soul with strength, and met in His own blessed, peaceful dignity these apostate rulers that stood up against Him, “Was heard in that He feared;” and could take the ground of resurrection against all that was against Him. And so, in the strength of Divine favour, He could, in blessed, perfect obedience, take the cup, and thus seal the certainty of this submission of all to Him in the strength of the “Lord over all” evil, even the power of death.

We have then, in the last three verses, the three great aspects of Jehovah's ways—high, but having respect to the lowly—reviving His true and faithful Servant, though such may be in trouble—stretching forth His hand against the wrath of His enemies—perfecting that which concerns His faithful Servant; “For His mercy endureth for ever.” And this it is has made way for the glory and manifestation of His truth, according to the depth of His wisdom and unsearchable judgments. In Christ indeed, and so of all promises in Him, His word is magnified above all His Name—His promises “Yea and Amen in Him.” Blessed He who is both Lord and Servant! David's Son and David's Lord! Israel's Sufferer and Israel's Saviour! The same love making Him one, that He might be the other, in Divine perfection!

PSALM CXXXIX.

The day of Christ's trouble having been thus introduced, the mystery of the Church, according to Divine righteousness, and searching all things even according to death, brought in, but the Church, being brought out of it stands of course above and beyond the reach of it in judgment, for it stands in the power of it according to the favour due to the Person of Christ, and which in Him has raised the Church out of the full result of the judicial fulness of Divine righteousness against all that Divine righteousness could search, and if it searched heaven or the power of death—the two extremes of that righteousness—it found it in one in perfection, in the other in suffering its full exaction, in Him who thus, in it for the Church and the Church in Him, fills all things.

—17, 18. The purpose of these thoughts concerning Christ and His glory is referred to, and then, consequent on this, the judgment of the wicked in vindication of His honour (who opposed and rejected Him) and that righteousness may prevail, for in truth His soul was perfect, though He went into the dust of death, in its hatred of evil—and so the Church in Him; and then the searching of eye of Divine righteousness, desired for it, is disciplinarian and directive, not judicial as to the acceptance of the person, verse 23.

This rests the whole question on higher ground—the highest and fullest ground taken in this Book. As to the manner of its communication to us and our part in it, it is

the mystery of the Church, but hidden here. It is not, "I will praise Thee, for I am searched," but "I will praise Thee, for I am made." The whole Book of the Ephesians is the Spirit's unfolding and applying, according to the full light of an ascended Saviour, the force of this Psalm, and commentary on it according to the light of the Gospel, and its actual accomplishment.

—18. This verse is resurrection, and His place in spite of death.

There are four or five distinct parts in this Psalm; verses 1—13, he is fully known, and cannot in any way escape from God's presence. This a solemn and all-searching thought. Verses 14—16, he is God's creature too, known beforehand and formed. In this character he can praise Jehovah. Verses 17, 18, God's thoughts are precious to him. God has made Himself known to him by His thoughts; and if he be in sleep, or the sleep of death, still he is with Him who never slumbers. In verses 19—22, there is opposition between himself and God's enemies; but these must be judged, and himself thus set free from them. Verses 23, 24, the earnest desire that whatever in himself is inconsistent with God, may be thoroughly searched out, and himself led in that eternal way which is God's and of Him. Compare Ps. xvi.

This Psalm is the mystic Christ, but spoken of in person because so known in connection with the Jews, and the enemies of God; but it is His moral character, as so known in connection with the Church, as having no iniquity, and bearing no iniquity. But, He being fully searched, what is perfect owned, *i.e.*, Himself and His Body the Church, He is in open opposition to the adversaries to God so detected.

Indeed Christ was most thoroughly searched in His day, even to death, and no iniquity found in Him, and therefore perfect for His Church before God. It was His death that proved this ; therefore His members were formed in the "lower parts of the earth." The Church was taken out of Christ's death, and here is the force of "the lower parts of the earth"—a difficulty as on this very ground, for as Christ's death was the real power in which sin was measured, and out of which the Church in resurrection was formed, so out of this world, in a state of death from God, the Church in its members was taken—Christ having descended there for the purpose, and going really into the full character of it responsibly, even into death and the grave, the lower parts of the earth. Thus the principle of the Church in Christ is known, and the Church formed as His Body out of it—the object—and meeting the requisitions of God's eye, and then therefore used as the scene and instrument of God's power, as answering His moral character which the power was to vindicate, in the form of those in whom it had been dishonoured. No place could escape the search of God's Spirit, nor man find a place from it. But Christ (and the Church) stand it, because formed in the power of the "Spirit of holiness by the resurrection from the dead." The grave was indeed a dark place—the Church's (mother's) womb—but God knew it there, and, by His creative grace, formed its members there out of Christ, "when as yet there was none of them."

The Church's conduct must be subjected to the same judgment, though in love ; therefore it says *i.e.*, the Spirit of Christ "Search me." It is known, not knowing. Such is the character of revelation, judging the conscience ;

if we think we know, we know nothing, but "if any one love God, the same is known of Him." The principle of the Psalm goes on then on this inevitable searching of God's Spirit, and ends, known as the Church, in praying God to search it.

In passing to the conclusion, it shews first the searching and its extent, above the reach of man, *quod nota*; for therein, self-search never can attain peace, however useful in itself. But God exercises it—man (*Adam*) there is beset before and behind, and no place is one, could he get there, where there could be escape from the searching of His trying Spirit. Thus the basis of judgment is laid; but then in Christ the same searching eye has formed the mystic Christ, the Second Adam, in the power and according to the principles of this judgment. Low and far, as it might seem to be, out of God's sight, it was formed therein, and taken in the power of His judgment, from the lower parts of the earth, in love, by His eye. Therefore no judgment then could reach it, for it was formed in Christ there taking the judgment. Thus we have judgment—the Church in love (looked at in identity with Christ) formed of God—then the knowledge of the Church, having "the mind of Christ," verses 17, 18, and I. Cor. ii. 16—then judgment against the wicked, and separation from them, verses 19—22, and then the prayer for thorough searching of itself lest wickedness be found in it.

We have first then, man acted on in judgment—the Church—its joy in Christ, forming the history of Christ mystical, including the judgment of the enemies of Jehovah *Elohim*—the wicked as against God, but then personally their enemies as to Jehovah, for righteousness is established in

the very heavens—these are the thoughts of God concerning the man (*Adam*), and then will be the judgment of Jehovah's enemies. Messiah seemed to be Jewish, and so He was, but a body was prepared Him for heavenly glory. And there the thoughts of God concerning Him found their full illustration, and righteous development. Righteousness was proved there, John xvi.; and so the enemies of Jehovah (the Jews) were brought to issue, and this is the subject of this very deeply-teaching Psalm; see I. Cor. xi. 32. God's heart and thoughts are both proved our blessing; ours should be tried, *i.e.*, we should pray to God so to do.

The Psalm addresses Jehovah, the God of the Jews, in which character Christ was subject (for us) to trial, found, I need not say, perfect—the prince of this world came and had “nothing” in Him. Then comes the Church (in Him) with God—there formed, in all the love which acts on these principles. The person arises who owns again Jehovah, and begins to deal with them as Jehovah's enemies. It is a very interesting Psalm.

—23, 24. This is the abiding principle of the Church by the Spirit of Christ—the Holy Spirit, τὸ Πνεῦμα τὸ ἅγιον.

I have not entered upon the exquisite moral beauty of this Psalm, as merely giving the heads. To verse 13, it is the Divine knowledge, found to be inevitable, though supposed could not be concerned in such as we, as man. Verses 13—16 found in grace; 17, 18, found in purpose revealed, and still connected in this with Divine presence, for resurrection is real purpose, compare Ps. xvii. 15; 19—22, its then utter rejection of evil as wholly separated to God from the other, treats the evil ones, as adversaries. Verses 23, 24, the Church's present use of it in knowledge and grace.

PSALM CXL.

The saved people being righteous and searched, and the wicked to be judged and slain, these are brought in in their relative condition. And, passing on to the condition of the Jewish people, to speak the words of Christ among the Remnant as taking up their cause in that day, it looks for deliverance from them on the earth ; possibly, in the "evil man," noticing the last enemy arising from within, more especially the Antichrist, and, in "the violent," those who seek their own will, from without, against the men of peace and righteousness. ■

—12, 13. These verses show the sure confidence of faith in those circumstances. The Psalm, however, is one of character in those He sought to be delivered from—the evil ones and enemies, not designation.

The Lord in this Psalm is spoken of, not in His exercised perfectness towards God, but as connected with the Jews in trial, exhibiting the wrongfulness of His enemies. The "wicked man" I believe to be Antichrist ; the "violent man," the subsequent enemies of the Jews, as the Assyrian. And He prays for the Remnant—under Antichrist, they are—from the violent, they are preserved. They have both indeed one general character—which verses 2 and 3 give ; though the first and second parts of verse 2 particularly refer to the same in verse 1. He is called *ra-sha* (the wicked) in verse 4.

—6, 7. These apply to the different deliverances ; verse 6 against Antichrist—verse 7, the violent man.

—8. Still, I believe this verse to be Antichrist.

—9, 10. These are the destruction of the other enemies, who “compass about.” Their being destroyed proves no tongue of man shall prevail over violence.

—11, 12. This is the result. When the man of violence is overthrown, from His rest the Lord says for them, “I know that Jehovah will maintain the cause of the afflicted”—the poor, humbled, but soon to be blessed Remnant of the Jews—“the right of the poor,” for they are in Jesus. He is afflicted in their affliction. The righteous (so made) shall give thanks in Jehovah’s name. “The upright shall dwell in Thy presence,” *i.e.* in Jehovah’s, before Zion, in that day. They “shall dwell,” not the wicked among them, but “the upright” when the “man of violence” is put out—their enemies that have compassed them, and the wicked among the Jews, destroyed. Fear, and the snare, and the pit shall have been on the *yoshev haaretz* (inhabitant of the earth); but the upright delivered and preserved, as righteous, from the wickedness that has come in, shall *yesh-vu eth panekha* (dwell in Thy presence).

PSALM CXLI.

This Psalm makes a more discerning investigation, and enters into the position of the righteous One amongst the people—His being thrown entirely on the Lord for keeping righteousness, so that He may have no part with the wicked. Willing that the righteous should smite Him,

He will pray for them in their trials, though they rebuke and reprove Him. All He wants is righteousness, but He desires to be preserved from the dainties of the wicked ; snares they had laid around, but He was turning himself to God and desiring this only—practical acceptance with Him, Jehovah, and to Him only therefore He looks. Instructive lesson !

—6. Though willing to be smitten by the righteous, this verse implies still an owning of them, but their liability to heavy chastisements ; but, as He prayed in their calamities, for a blessing is in it, in the *kharata* (Thou cuttest off) so when chastened and overthrown they would hear His words, for indeed they were sweet. He knows it before the Lord ; in the day of visitation there would be hearkeners. Thus the Spirit of Christ took up the people — Israel proved in Jerusalem ; as for the enemies, it was deliverance from, and judgment.

—7. Here He looks at the relentless evil and violence, murder committed against the nation. He calls them in that, in Spirit, "Our bones," still ; still the individual believer, for it was now on earth (a question on earth) would escape, while the wicked would fall into their own nets. Look at David in the time of Saul, and there is much to guide in the understanding of the Psalm. Prayer is the position in which he puts himself—praying the Lord to put a watch over him.

We must remember that whatever the glory, the Lord is not only against the enemies, but with the sorrows of the suffering Remnant, and expresses them all in perfectness as His own. The Lord seems to me here to assert the spirit of the righteous man, first praying for the keeping of his

heart from evil, and actual separation from evil men, then willingness to receive reproof from the righteous. Yet whatever their calamities, He still prays for them. The Spirit acts in intercession in the midst of them. When troubles come, then will they hear His voice, His words, for they are sweet. Thus verse 7 is their actual state and ruin, but (verse 6) the eye of faith, by the Spirit, is to the Lord.

—9, 10. In the actual activities of the wicked, the Spirit of the righteous man reckons on escape. It is the Spirit of Christ expressing itself in the trial of the righteous man, but in His energy in the midst of the trials of that day.

PSALM CXLII.

Here we find the loneliness of Christ, and, consequently, of His Spirit in the Remnant. But Jehovah was the refuge in loneliness, and where all failed of man He did not; and the voice of groaning was the glory of the Lord's only faithfulness. The Spirit of the Righteous and Holy One was overwhelmed; so of His *tzad-di-kim* (righteous ones) in the latter day. But Jehovah knew His path, terrible, troubled, and trying as it was, and no man would know Him—not only of the peoples none was with Him, but none of His people—and so shall iniquity abound in that day. So are the saints ever tried; look at Paul, "No man stood by me; but the Lord stood by me and strengthened me." See the account of these very latter days in Matthew xxiv. But when His faithfulness was proved, the righteous would

compass Him about. This then is desertion, while His persecutors, stronger than He, pressed on Him, *i.e.* as to "the land of the living."

This Psalm is the expression of entire destitution, and therefore resting only on the Lord—the profit of chastisement. It is therefore the voice of perfectness of the Spirit of Christ, for the Remnant, in the day of their latter trial, in its extreme state during and in the extremity of the Apostasy, in which the voice, called for by Joel, is drawn out from the Remnant by the operation of this very Spirit of Christ here signifying it, showing before the Lord His trouble. There was nothing else for it. It is the cry, the actual complaint, and to the Lord, which was perfect faith, for there was none but He, *quod nota*; for this is faith—confession to Him in sin—cry to Him when no help—and this is the blessed Spirit of Christ expressing this. The help is only in Jehovah, and here (and here only) the Spirit of Christ comes in, sympathises with the perfect misery, but in the cry of faith. Before they were only pressed down, compare Deut. xxxii. 36. Now there was no help, therefore there was help, not help only but the assumption of all things so into Jehovah's hand, because the enemy, by taking it into his, had raised the question that all question ended. But the expression of the passage of His Spirit through the sorrow is exquisitely beautiful, for He knew heaviness with them. The proper time to which it, futurely, applies is the last pervading power of Antichrist, when it is "Help, Lord, for there is not one godly man left." Christ had learned it before, when all forsook Him and fled. Hence His Spirit in them, and pleading of a truth from Himself.

—4. I know how specially Jewish this is, and Christ speaking as looking for Jews upon earth.

—7. This is the deliverance of Christ, being the occasion of His being compassed about by the righteous.

It is then Christ in the sorrow, perfect in His reference to the Lord. He speaks from His sufferings, through the Antichrist, on to the times when the righteous shall surround Him.

PSALM CXLIH.

Here, in this Psalm, it is not solitariness as to trial, but judgment that is in question, that the Lord might be with Him—this between His soul and God. Trials existed—His life was smitten down to the ground—His Spirit was overwhelmed within Him, and His heart desolate—but judgment could not be met by man, “No flesh living could be justified.” This is, indeed, just what we have learned by the Holy One entering into it, and He showed this very necessity of all. And the Spirit in the Lord’s Remnant expresses just their sense of this, and He, bearing it as their representative, “was heard in that He feared.” Still it drove His Spirit for Israel—for Israel here it is that is in question, and that in the truth of their latter-day position, oppressed and having enemies, see verse 5—to the Lord as His resource, for the communion with Him was uninterrupted and unbroken. On the Cross, vicariously, the Lord did enter into judgment, but that is just what makes all the rest true for Israel, and that only as purging.

Thence direction is sought, teaching, deliverance, guidance, and the cutting off of enemies, for He was Jehovah's Servant.

This then is the Psalm of judgment, and Messiah's, and the people's part in it, is very plain, and how He could plead this for them, and they by His Spirit in them. The cry is founded on God's faithfulness and righteousness, not on theirs; as regards the servant's condition—there was no entering into condition. This, I repeat, was just what Christ proved in the Atonement—righteousness is pleaded in all His relationship with Jehovah—and then, cutting off His enemies is mercy, and only mentioned as to this, which puts mercy clearly in a new place—riddance of the earth, that there may be a land of uprightness, and an earth of peace through the peaceable fruits of righteousness, and they that trouble gone, in mercy. Ps. cxl., then, enters into the position of the righteous generally in the latter-day, in presence of the enemy of the Spirit of Christ. Ps. cxli. gives His thoughts before the Lord in the midst of the people in that case. In Ps. cxlii., He finds there are none—He is left alone. Ps. cxliii. is the question with the "Lord" as His servant, through the available intercession of Christ—the presence of the Spirit of Christ in the Remnant, thus brought before the Lord alone, with the consequent direct supplication from verse 7 to the end.

This Psalm is the Spirit of Christ putting the Remnant, with whom He identifies Himself, and in them the nation, on mercy and guidance—in a word, on the new Covenant in grace—instead of judgment for what they were, which is confessed, "none could stand." This is done as in the midst of enemies, and looking for help only to Jehovah in

mercy, as well as personal acceptance and guidance. Former power in deliverance is referred to. It is the affiance of the new Covenant.

—5. But how must this verse have drawn out the soul in the thought of what now was ! But it was a soul athirst after God ; and “ heaviness may endure for a night, but joy cometh in the morning.” Blessed be God ! And in taking up the power of the new Covenant, how must His soul have gone through the depth of the old in order to it, in the knowledge of that delight of the Lord in them, which set up the new, and the bitter sorrow before Him of that Countenance—all in the power of the holiness of the broken Covenant of it ! Oh ! depth, depth ! How marvellous are Thy ways O Jesus ! Jesus, the Lord !

We must take Jehovah’s delight, if we see Christ Jehovah in that delight—Yea ! He loved the people, and, as again declared in Balaam, and then in all the holiness of Mount Sinai the state of them, the world, and the same Jesus, made under the law, knowing that delight, and all this in the power of Divine love to the world, all this in Jesus—all seemingly frustrated—all, and much more than this, especially the holiness and the love known in Himself, and broken and borne as if He broke it—then shall we know something of the depth, in our feebleness. Oh ! may we learn its truth ! The Jewish truths do but show the glimpse of it, as done circumstantially amongst them. We enter into the power of it, but in deliverance in effect ; see John’s Gospel, thus bringing it out. Blessed be Jesus the Lord, our Master—God, our Saviour !

PSALM CXLIV.

In this Psalm Jehovah is celebrated by Messiah as in the war and conflict for the people. First, verse 2, what He is to Him—then subduing His people under Him—then comes the righteous enquiry for judgment, “What is man, that the Lord so long lingers, and pauses before He gets rid of the wicked and the evil?” Compare Ps. viii. For here man is seen—the proud adversary on earth of the Man of God’s right hand—after lengthened and infinite mercy bounded just by this state of adversary, which was patience, not with abstractedly possible return, but manifested opposition to good, and therefore would-be feeble acquiescence in evil. Now God’s patience had been the patience of perfect power, not of feebleness with evil—man’s worthlessness is here then presented to Him. It was now the hand of strange children, and Messiah (pleading withal for them, first for, and then with, whom He was afflicted) must be delivered. “Man is like to vanity,” “Bow Thy heavens, O Jehovah,” and the righteous Messiah claims the intervention of power, and this brings judgment and new songs—judgment, in order that righteousness may bear its unhindered and natural fruits of blessing. It is here with intercession for judgment, because of the position of things. “Happy the people” in this case of blessing of righteousness—Messiah’s blessing! Yea, “the people that have Jehovah for their God!” Thus the vanity of man, the judgment and blessing of righteousness are all identified, through Messiah, with His people, even the Remnant of Israel.

Before, we had David in sorrow — our blessed Master bowing under the burthen. Now, David emerged from that in blessing, though yet in conflict. Oh! how deep the former! His Spirit overwhelmed within Him! Ah! what was that depth, through which He passed His soul that He might take up the strength of the new Covenant for us—witness of God's faithful righteousness! For there also, in our behalf as to be saved, may we say "My strength is made perfect in weakness." "Crucified through weakness," but "living by the power of God;" but because of the power of evil against us, overcome in this righteousness of suffering — so in sympathy with them ("why persecutest thou Me?") still. Now, this being gone through, it is "What is man?" here. And, in the full sense of victory, "Why dost Thou delay the accomplishment of Thy purposes concerning Thy people? What are they that they should stand in the way? Remove out of the way!" Compare most interesting testimony, to the other uses of this phrase and thought, in Job vii., and Ps. viii.

It is now "The Lord my Rock." The Beloved is still in great waters, and with the hand, or strength, of strange children—unbelieving and haughty Gentiles—but He has passed through the depth of sorrow about the Remnant of the Jews, where judgment (and so for the Church, of course) as the place of righteousness, must be entered into, *i.e.* met; and, having passed through that, He has simply the strength of the Lord, His Rock, to lean on, and stand firm on against them, exulting in it.

The Psalm blessedly exhibits the effects of Messiah's deliverance for the Jews, as the former the trial of His Spirit for them. In both we have the marvellous identi-

cation of the thoughts and interests of His heart with them. Blessed be His name ! Deliverance of Messiah is deliverance of all under Him, for it is the breaking of the actual power of the enemy. It then becomes a question, "Jehovah, what is man ?" This last too, as to the circumstances, specially affects the Jews. "Thy heavens," and then the effect is plain. It is marvellous how any can doubt the application of these Psalms, though the depth of their principles may well, and will exercise the mind. Well might the Redeemer say, "Lord, what is man ?" after what He had passed through, knowing from Jehovah, as in Jehovah, what they were. Oh ! the knowledge ! Then see the infinite blessedness of Ps. viii. Man's foolishness is in Job vii. Here also He uses the enquiry, "Why make any account of him ? Why delay to execute purpose for man—such a creature as man ?" Job's enquiry is, why He should take any notice of him to worry him ? Here, Messiah's, why should He stop His hand to bring in the blessing, for the folly of resisting man, calls upon the Lord, above the heavens, to show His power and to scatter them in a moment—this is very plain. Ps. viii. unites and solves the two, in showing the humiliation and exaltation of Jesus, the secret way of all God's dealings in both—the hour of trial, the ground of the patience, and the certainty of the subjection of all things to humble, subject Man—*quod nota.*

PSALM CXLV.

Here Messiah extols Jehovah in the Millennial blessings of peace, verses 18, 19, 20, showing its introduction by the hearing of the cry of the sorrowful oppressed — then *tzad-di-kim* (righteous ones) mercy and judgment. But that first statement gives the force of the Psalm, and it is most lovely in unfolding His intercourse—the anthem between Him and His saints and all Creation—His works and all flesh—the chorus extolling Jehovah, the Blessed, in that day. It a most beautiful Psalm in this respect, and carries us far into blessing—and it shall be continuous; we, however, in our own abiding, and in special, eternal blessing—this with Messiah below.

This Psalm is Messiah's praise, in the ministry of blessing, in His kingdom—the blessedness of the earth under Him. It is the praise of the saints in the kingdom.

—10. "Saints." I still take this to be Jewish saints for it is earthly blessedness, properly Millennial, but I do not see but there are elements in it which include, and look into, a further state of things, and therefore it celebrates God's kingdom, not merely Messiah's; but there is the direct earthly blessing in a special state. It is a very beautiful Psalm. The destruction of the wicked, as introducing it, but taking in the general truth. It is the character of God the Lord, celebrated by Messiah, as the Head of the blessing, as His joy, as shown and declared in the blessing, as I said, properly Millennial, but including elements of a

further kingdom of blessing, and therefore Messiah as there celebrating God, and King whom He could bless, and was the only real Blessor, in personal title, because of it.

I suspect from Ps. cxxxix., but especially from Ps. cxlii., is a continuous progress. This begins the praise on restoration.

PSALM CXLVI.

From this Psalm to the end of the Book is the great chorus of praise to *Jah*, the Lord—the Jehovah, or eternal One of Creation, and of Israel, of which Israel was made, dispensationally, the tried and blessed head—Messiah as of the earth and of the flesh, coming of them, and coming to them—and, withal, the Lord's earthly Sanctuary being in the midst of them, the centre of the blessing, and the peculiar place of nearness.

The Deliverer and Executor of judgment—Zion's God, the Lord—Messiah announces Him thus, He only could; they were the objects of it.

This Psalm begins the course of extolling of praise. This is all properly Millennial. This first is Messiah leading the praise of Israel; and, though Zion and Jerusalem be the centre, it includes the whole, saved house of Israel. The deliverance of Israel is the celebration of the character and greatness of Jehovah, and of the foolishness and nothingness of man. The God of Jacob, though, made heaven and earth.

—7—9. Here His character is displayed in His dealings to Israel. "Praise the Lord, O my soul," is Messiah's taking part in it, and marks Him.

PSALM CXLVII.

In this Psalm He is to Israel, the Remnant, "Our God;" and praise (and they at peace) is pleasant and comely. How lovely is this peace, and the Lord's prosperity on them! Yea, "He takes pleasure in them that fear Him, in them that hope in His mercy," not their own righteousness. Also they have His word, "The Oracles of God"—"He had not dealt so with any nation." The Church is high up above, in these blessings. There are two points then—His mercy to Jerusalem, building it up, and gathering the outcasts of Israel, and His power in Creation, His own strength being the thing displayed, and delighting in none else.

The connection of Israel with Creation-blessing is very strong, and a very cardinal point in the order of God's economies. Christ, as originally coming, would have been, had man not been all sinful, the Head over them in this blessing. He shall be, but taking in the heavens, on a larger scale and elevated on a higher principle of grace, and that in purification and redemption; then it shall be as in Hosea ii. 21—23. Creation shall be restored in their restoration; but then higher things are brought in, and a more glorious source of it, but all linked together by the exaltation of the rejected but returned Man. "The second Adam is the Lord from heaven;" but it is grace and government at this time, and not simple order of beauty, with "God all in all." "He sends His word into the world," and "shows it to Jacob." His power, in this nearness to Israel brought low, is the great

theme, however, of this Psalm. His power—Jehovah is the theme, however, not the Father as in that character—and the heavens shall praise Him. Though we, in our own special Church-position, rejoice, there is the Father, “Our Father”—“The Kingdom” as it is written, “of their Father.”

This Psalm brings in the Jews themselves, not Messiah’s celebration of Jehovah as their Head, but their celebration of Him as (now) their God. The two portions of this subject of praise are in verse 2.

—3—6. This is His moral character and greatness. Comparing verses 4 and 5, shows this even of verse 4, and we may say the same even to verse 11.

—12. This takes up Jerusalem; and the subsequent verses the glory and power of that Jehovah, in Creation, who hath so dealt with them.

Though there seems to be a sort of antiphony, all through, of His Creation-power, and His goodness to Jerusalem and Israel, now united in Messiah as King to all, the connection of the two must ever be observable to the least attentive reader. We may speak of it elsewhere.

PSALM CXLVIII.

In this Psalm Israel’s relation with this general or universal praise is then taken up. This is the great earthly Millennial result, but connected, as we have seen, with a sphere beyond it—all Creation. “Praise *Jah*” is still the key note.

—1. "Praise Jehovah from the heavens;" verse 7, "Praise from the earth." In the heavens are we, but this is not the subject of the Old Testament word—this mystery hidden from ages and generations, but we know our place in it—and all the creatures in them are to praise Jehovah who created them. Then from the earth—and here "The kings of the earth" come in, and "All people, princes, and all judges of the earth"—they are to praise the Name of Jehovah, "For His Name alone is exalted; His glory above earth and heaven." But "He had elevated the horn of His people"—He is the praise of all His *chasidim* (holy ones) even of the children of Israel, "A people near to Him." As power was shown in the former Psalm in act, and so the place of praise—Israel and Creation are shown here, as alluded to at the close of it, in the Millennial *Hallelu-Jah*.

This and the following Psalm celebrate these two—universal Creation, and Israel separately—verse 14 (cxlviii.) taking care to bring in their special favour and glory in it, "A people near unto Him." A little attention will show the drawing out in the Psalm, in their various order, above and from the earth, and then the moral powers (subject to Messiah) called by Him to praise *Jah* Jehovah, whose glory is above (now) earth and heavens; and therefore they and all in them called to praise Him. But while His glory is above them, "He exalted the horn of His people . . . a people near unto Him;" compare Ephesians i., at the close.

PSALM CXLIX.

This Psalm rises up to the proper praise of Israel for themselves, as between themselves and God, in this nearness. The saints here are always *chasidim* (holy ones) *i.e.*, Israel so accepted and beloved in mercy, the meek and God-honouring ones—the Remnant.

This Psalm is the *Hallelu-Jah* of Israel in its new song, as in and under this blessing, and the instruments of His, the Lord's, vengeance, for they are witnesses (though receiving it under mercy, is in Ps. cxliii.) of the Lord's righteousness. Also we have evidence of the use of the word *kha-sidain* (His saints) to be of the Jewish living saints ; so, I believe, everywhere.

PSALM CL.

This is the great and comprehensive chorus. God, *El*, the mighty, and stable, and only One, who judges and swears in Himself alone, is celebrated, not Jehovah. It looks in the Sanctuary now—indeed, specially, the heavenly Jerusalem is this, in the day of glory for the Lamb—but, intrinsically, in the light which none can approach unto, His own secret place of holiness and separatedness from all He is praised in. There, thought, spiritual thought by the Holy Ghost, on earth at least, alone reaches Him—there, not only in His separation above all, but in the “Firmament of His power,” the strength and stability of this place of stedfast testimony, of immoveable greatness and power—

there, His acts and greatness—there, with man's (still on earth) best praise, and there "Everything that breathes" is to celebrate *Jah* the existing One, Him, indeed, in whom they live and move, and have their being and breath to praise. This is our privilege now, but it is anticipative of the time when they shall actually be called on to do so. This shall be the full tide of unhindered praise to God Himself, where He is, for what He has done. Yea, with all given energies, and by all that hath breath. In formal character it is indeed Jewish and earthly, but, as before, it reached to the heavens, the created heavens where we may be, here to the Sanctuary of *El* where He is in His own glory. And this must close as indeed it is the source of praise, for the soul rises up from *Ashrey ha-Ish* (happy the man) to *Hallelu-Jah*, *Hallelu eth Jehovah* (praise Jah, praise Jehovah) *Hallelu El B'kod'sho* (praise God in His holy place). There the soul necessarily stops, at least finds itself at the infinite close of all before it—known only by the Holy Ghost.

This is, blessed be God, the closing Psalm—the feeble effort, though by the Spirit, to express His great praise; yet, though feeble, perfect in its principle, perfect in what is expressed, if not in the expression, because of the greatness of Him spoken, and yet rightly expressed to perfection, as human utterance of words can carry it. In "His Sanctuary"—in His "firmament of power"—"for His mighty acts"—for "His excellent greatness"—"Praise Him" with every effort and instrument—and let "everything," that can express praise, do so to *Jah*.

—6. *Kol han-n'shamah* (everything that breathes) is a very strong and comprehensive expression. Now, though

this clearly hangs its witness on the Jews, or Israel, in the Millennium, still it looks, it seems to me, beyond. Jehovah is not mentioned in it. "Jehovah" is the securing perpetuity (in the midst of evil, or putting it away) of all that is proper to "*Jah*." I speak of what is expressed in the name. "*Jah*" is the essential Object of praise. He is known, as Jehovah reveals Him to us, as *Jah*. When then we have learned Jehovah in all these things, we say "*Hallelu-Jah*." So here it is *El*. Israel has been the grand instrument of revealing these things—to them He was Jehovah. Having fully revealed Himself (compare Ps. lxxviii., and notes thereon) thus He comes forth, so to speak, in His Name *Jah*—His Name of existence in Himself—His Name of strength—"Hallelu-Jah." "*Hallelu-El*" be, &c. So everything from "*Hallelu-El*" to *th'ruah* (loud sound) verse 5, hangs upon *El*—God in His essence. Then comes every derived existence living in the earth, (*Kol n'shamah*) to praise *Jah*—the great, intrinsic I AM, and Source of life; and then closes with the "*Hallelu-Jah*."

Blessed be God (my Father, through grace) who has permitted me to make this Book my study, thus to go through it, to finish it, not in study but in, thus far, estimate of its truth and blessedness, seeing it concerning Christ, my Master and Lord, to the praise of our God! May we abound more and more in the discernment of Him, and all His purpose! *Ashrey ha-ish* (Blessings of the Man) may well begin, and *Hallelu-Jah* finish it; and all between shall reveal the blessedness of that Man, and the glory of that *Jah*, as Jehovah, through it. And this is the Psalms. And He is a Man, and Jehovah in connection with the Jews (and Israel), whatever other blessings may come in, as

there do, besides, and whatever essential glory of Person and existence may be behind, from which they flow, as there is, so as to make it good; else as both the Church and Creation are the witnesses for Supreme Glory known and revealed, and the Head, and bringing in the last (even the creature) and sustaining in Christ, and enclosing the glory, here spoken of, beneath, perhaps for a season and in its parts, but crowned with glory (blessing them) in the Person of Jesus, holding the Creation (by virtue of His personally glory) for their blessing, but this glory the Church brought into, for the Church's glory (as the Creation) flows from, and is identified with Supreme Creation, and creating blessing; *quod nota*, for it is worthy of much—a great Mystery revealed, and yet above revelation! The Jews are a people known, and no mystery, though a wonder. The Church is, for it is in unity with the Head, the I AM, in its place in Jesus; and so Creation comes in, for it is the head of the new, with the *πρωτότοκος* (Firstborn).

The more I read the Psalms, and the more I see God's mind—what the Spirit would teach in them—the more I see Christ's sufferings with Israel, in holy fulfilling of righteousness, but taking His place with the godly ones in their feelings and thoughts, yea, the Pattern and Spring of them. And it gives the deepest sense of what the Lord went through, and it is different from Atonement. But how deep they must have been, loving them as God's people!

THE NEW SONGS.

There is, in a certain sense, no interval between the sufferings of Christ, all His life, and His death. I do not speak at all here of the expiation accomplished by His death, but His suffering as a righteous Man abandoned. Expiation is the efficacy of that death in the sight of God, but that is another subject. In the Psalms we see constantly the righteous Man suffering, and apparently abandoned. Hence, to commit oneself into God's hand, because He has redeemed us, may be during life, indeed is always, yet may be for His taking that Spirit to Him. Christ evidently has refound His Father's countenance and place, at least His confidence, when He said, however deep His suffering, "Into Thy hands I commend My Spirit." Death may demand resurrection as proof of the answer to that. But Christ, having passed through death and its bitterness, is the proof to those who walk, surrounded by evil and darkness, that they may commit their souls to God; compare 1. Peter iv. 17, and following, and indeed all from verse 12. And in the end of Ps. xxxi. it seems, evidently, present deliverance, but it might, as in Christ's case, go on to death. Ps. xxxii. seems to give the confession of Israel as such, and hence the new song of Ps. xxxiii. is the earthly blessing which follows it; and thus the new song on earth

of the people redeemed for the earth in general. This is the general principle.

It would appear from Zechariah xii., that they must "look on" "see" Christ first, but it is evident also from Matthew xxiv., and several Psalms, there will be preparation for this. Naturally, the meek would inherit the earth, but sooner or later, the meek One having been rejected, they must take their portion with and in the confession of the sin of the rejection of Him. But here it is not union with, and knowledge of the Son of God, one with, and at the right hand of the Father, as we by the unity of the Holy Ghost "sent down from heaven, according to my Gospel"—and the mystery hidden from ages, but a Jewish Remnant who favour His righteous cause. Isaiah liii., Zechariah xiii., and perhaps Ps. cx. will remain unaccomplished in the hearts of the Jews till He appears.

In Ps. xl., it is still the righteous obedient Man, only He identifies Himself with the sin of the nation, displacing at the same time all their sacrifices, and putting His obedience in the place of them; but He does not go here to the efficacy of His death—we can do that through God's teaching by the Holy Ghost sent down from heaven. Here the new song is in Israel's mouth, as identified with Christ—"In my mouth," after the poor man had cried, "even thanksgiving unto our God." But the effect of His deliverance, in like trouble, was to make these Jews trust in Jehovah; compare the end of Isaiah l. The effect of Christ's deliverance being known (they would say at least "This was a righteous Man"), the promise to the confession "Thou art the Son of God, Thou art the King of Israel,"

compare John i. and Ps. xxxii., is, that from thence he should "See the Angels of God ascending and descending on the Son of Man"—here of course. The glory we beheld "As of the only begotten of the Father" (compare Matthew xvi. and xvii.) is another thing, and so indeed is the "Taker away of the sin of the world," "the Baptizer with the Holy Ghost," on whom He descending enabled to bear record that He was the "Son of God," though these two are different also, so that in John i. we have the Son of God presented in three points of view—to the Church, "We beheld" &c.—to the world, and to Israel. This last, the first principle of public testimony, as Romans i., though not rising up to the privilege of the Church ("We beheld" &c.) will be accomplished when the First begotten, rightful Heir of all is brought again into the world. I say "accomplished," for He has title to claim it now, see Ps. ii. ; and see also Acts iii., Peter's address to Israel, where he presents Christ as Son thus; compare Acts xiii., 33, 34, already cited before; compare also Acts iv. 27, 30 which is in the same connection.

Jehovah being about to introduce the Only Begotten into the world (compare Ps. xcvi. and Hebrews i.), Israel having been already finally visited in grace, all the earth is summoned to join in the new song which suits it. The summons is in Israel, but extends to all the kindreds of the people to come up to Jerusalem in Ps. xcvi. The First Begotten is introduced to the confusion of all idols—Zion heard of these judgments, (for they are not executed, it would seem, in her), and the new song is invited to be sung in Israel, consequent on the judgment of Jehovah's enemies by Christ. The difference of the songs is, one is deliverance, the other the establishment of judgment and

justice—the Lord being “Great in Zion.” It is all based, after all, on the identification of Messiah with Israel in Ps. xci. ; Ps. xcii. then identifies the wicked, Jehovah’s enemies, and this righteous Man who had made the Lord His refuge. Ps. c. introduces the heathen ; Ps. ci. governs the house ; Ps. cii. explains the glory of Messiah’s Person, and His cutting off. No truth seems to be wanting to Israel in that day, unless it be the Sonship of Christ as one with the Father. He is recognized as Jehovah ; and hence unity in one body by one Spirit with Him, that is the Church’s position—but all truth out of unity seems laid before them.

Ps. cxliv. is the claim of Messiah to judge, in making war, man and the enemies of Israel, thus introducing the new song of His triumphal glory in Israel, not as coming from above for the world to rejoice, though the results coincide or concur in the same epoch of blessing.

In result these new songs are Messiah’s new glory upon earth, which suppose trial or enemies. And they identify themselves with Him as a righteous Sufferer, or He with them. It is a matter of identification, taking place with them and the owning Him in this place, and, thereon, manifested deliverance, and either, and both having trusted in Jehovah who consequently has delivered.

In the new song in Revelation it is quite another thing. The only new songs in Revelation are in chapters v. and xiv. It would seem the speciality of redemption for the heavens, and for the earth. Indeed it is the only time singing is spoken of—those out of great tribulation ascribe salvation. In chapter iv. there are praises, but it is not said “they sing.” In the old Testament they sing a new song, Pss. xxxiii. 3, xl. 3, xcvi. 1, xcvi. 1 and cxlix. 1.

In Rev. iv. there is the Divine intelligence of the Church to all the counsels of God, and the ground of them in the efficacy of Christ's redemption, and the Lamb is above in heaven. In chapter xiv. the new song is not given at all—in chapter v. it is. Being in the fulness of the blessing themselves, as to redemption and intelligence of it, though not yet in the results in the kingdom down here, they understand why the Lamb should be glorified, and that in reference to what He had done for them; this places them utterly debtors, but in a very exalted place. They say "Thou art worthy, for." It was no Jewish association of blessing however great. It was of God, sovereign in grace, in that He had "bought for Himself," such was the worthiness of the Lamb, "from every tongue and nation." The worthiness was in the Lamb, for there was no association of promise or any other.

Now in the Psalms, whatever their knowledge of Christ, they are Jews, and look for the deliverance of Jehovah. It is confidence in Jehovah as, after all, not forgetting His people; and Christ was the proof—"This poor Man cried and was delivered out of all His distress." He may have died as others who hoped a better resurrection, as Abraham offered Isaac, but "Though He slay me, yet will I trust in Him." What Christ had passed through warranted the faithful in trusting in Jehovah as Jehovah. But then the 144,000, though doubtless trusting in the Lord, were in neither of the cases properly, *i.e.*, neither in mere earthly nor the full heavenly blessing. The song is sung not by those who were around the throne (*ἐν κύκλῳ τοῦ θρόνου*) nor on earth; it is sung "before the throne." It is not yet the King on Mount Zion, and the glory of the Lord filling, or

now to fill the earth—they are bought from the earth, as first fruits. They are connected with the Lamb, but not with the Lamb on the Throne, no more than with the King set on Zion, and owned with the Lamb on Mount Zion. It was, as it were, between the two. The song is for them alone to learn. Further, they are first fruits to God and the Lamb, *i.e.*, from the earth, and they had not their Father's name but His on their foreheads; as to us, He is gone to His Father and our Father, His God and our God. It is not here union spoken of exactly, but concomitancy, companionship. I suppose they have owned Him as the Son of God, like Nathaniel, but had not received, themselves, the Holy Ghost as the Spirit of adoption and unity. It is evident they have owned Christ, before He appears as Son of Man crowned; they are identified with the Lamb, but, as we have seen, on Mount Zion. This difference of the Psalms is of the last importance. It goes in testimony even to the recognition of the Son, but never at all into the place of the Church, and here a reading, too, of the first chapter of the Apocalypse is important—"The testimony of Jesus, what He saw," not "and what He saw." Thus "the Spirit of prophecy is the testimony of Jesus."

Note, standing in testimony "before the God of the earth" does not hinder the sustaining by the hope of resurrection coming in, though it be not the place of the Church properly so called, *i.e.*, as sitting "in heavenly places in Christ Jesus." Christ stood before the God of the earth, evidently all His life, yet the hope of resurrection was in His soul, and this is what we find in the first Book of Psalms. The Faithful stands before the God of the earth in Ps. xxxiv. and many others, yet He is sustained in the

difficulties, in which faithfulness sets His life, by the hope of resurrection, and of course His hope answered where need is. *A fortiori* this is true when, as St. Paul, they were occupied with the heavenly calling, and might suffer; see 2 Cor. i. where this is brought out in its full extent, but it is true even of those who stand before the God of the earth. Note, the result may be to be "caught up to heaven" if killed.

Further, in the ministry of Peter, and the Church at Jerusalem, have we not the proof that the heavenly power of Christ may descend to the ministration of the kingdom of heaven upon earth (Christ's return is proposed to the Jews) as was the case up to Stephen's death? the identity of the Church with Christ in heaven not being yet the subject of ministry. I have sometimes thought that perhaps the 144,000 on Mount Zion might be raised, though not in the heavenly condition; this would not touch the heavenly hope of sufferers under the beast—they are redeemed from the earth, the condition of Christ during the forty days. For this purpose the special place of the Ark on Mount Zion, 1 Chron. xvi. must be studied, when the Tabernacle and service were at Gibeon; and then, note particularly, the Psalms there connected. Israel, the end of His demands, mindful of His covenant and promises to Abraham—then the earth summoned according to Ps. xcvi., and note the place we have seen that in. The Lord was not yet between the cherubim. Then the *olam chasido* (His mercy for ever) and the prayer for the bringing back of all the scattered; and that is what Christ will do after He appears in glory, see Matthew xxiv. according to Ps. cvi., and then the closing blessing. But

this must be studied ; and note the phrase at the end of chapter.

It is evident to me that Matthew xxiv. is properly what happens at the end in Judea—the beginning of sorrows and the great tribulation consequent on the abomination of desolation. There may have been analogous circumstances after the Lord's death, and I doubt not were, which in effect began the sorrows of the Jewish people, but the regular continuous history is at the latter day. I also see that Luke xxi., on the other hand, gives the general account of what would historically arrive to them as a people.

A SUMMARY OF PSALMS.

- I. The upright, godly, separated Man.
- II. It is against the Anointed the kings stand up. As set in Zion, He seeth ; He breaks the nations in pieces.
- III. Briefly,—in distress, heard out of His holy hill.
- IV. State of confusion, yet the godly chosen.
- V. Distinguishes the righteous and wicked.
- VI. The deep sorrow of the righteous.
- VII. Again the cry of the righteous Remnant.
- VIII. Man, in Messiah, set up by Jehovah.
- IX. The joy of Messiah—the Remnant, in the deliverance. “The Lord dwells in Zion.”
- X. The wicked judged in the Land.
- XI. The righteous are tried ; but “the Lord’s throne is in heaven,” “He is in holy Temple,” if all the foundations be cast down.
- XII. The generation wholly wicked, but the poor kept.
- XIII. The cry, not to be forgotten, answered.
- XIV. All men judged, when the atheism of man is proved ; but the Lord the refuge of the poor.
- XV. (Jewish) practical righteousness now the standard ; such would go into the hill of the Lord.
- XVI. Messiah identifies Himself with the saints, and trusts in resurrection.
- XVII. Righteous in life, He cries against the men of this world, but has His portion, in resurrection, in God’s presence.

XVIII. Known in distress from the beginning, and delivered, Israel finds in David, and his seed, the joy of deliverance.

XIX. Revelation of God by Creation and the Law.

XX. Messiah, seen in trouble; the desire of the faithful for Him; His deliverance, and the King, owned.

XXI. Their joy in the glory of the King answers to Psalm xx. ; He shall judge.

XXII. Messiah's view of this, His real suffering, under the forsaking. Risen, He gathers the congregation, and the great congregation, and praises among them. The kingdom then is the Lord's. "A seed shall serve Him" &c. "They shall come and declare His righteousness."

XXIII. What was the Messiah's, is the comfort of His people in the latter day—this, even if death's shadow be on them.

XXIV. The earth being the Lord's, who are to go into the holy Hill? Christ ascends there, as "King of glory," and "the Lord, mighty in battle."

XXV. The passages of the returning heart of Israel to the Lord in their distress.

XXVI. The Remnant claim separation from the ungodly.

XXVII. The Lord, Light and Salvation—and fear of none; therefore, desire of the Temple for the beauty of the Lord, and to enquire. Dependence founded on promise.

XXVIII. Cry, to be not drawn away with the wicked. Confidence in the Lord as strength of Anointed.

XXIX. Mighty called to be humble, because of the Lord's voice.

XXX. Entire dependence, not on blessing but on the Lord. Now, thereafter, blessed that they may praise.

XXXI. Messiah, so Remnant, in the wicked's net, trusts in the Lord for deliverance. They seemed cut off—but the Lord, when He cried !

XXXII. Transgression forgiven.

XXXIII. Celebration of praise. The nation blessed whose God is the Lord.

XXXIV. Constant blessing assured through the deliverance of Christ, the poor Man. They begin to teach their children. Note, the deliverance of Christ is here the celebration of Israel, *i.e.* of the saints there.

XXXV. The Lord called on to plead the cause of the Remnant against those that persecute them—some special enemy. They had sorrowed for them, yet they were now against them. Perhaps this is Antichrist; the Jews chasing the now-fleeing Remnant, as in Rev. xi.

XXXVI. The enemy is now cast down.

XXXVII. Not to fret against the prosperity of the wicked in that day, for judgment is near, and the meek shall inherit the earth—such as be blessed of the Lord—the righteous, for the Lord helps them.

XXXVIII. The confession of sin, when evil had power over them, *i.e.* evil from the Lord by trial; and trusting to the Lord to justify, and that against the power of the enemy.

XXXIX. The confession of discipline and correction. This Psalm and Ps. xxxviii. are under evil owned as the effect of sin.

XL. Deliverance must be, for Christ is concerned in it. His obedience takes the place of all sacrifice.

XLI. Blessed is he that recognizes Him, as Christ confesses the sin, and so righteously relieves. Here they

charge the sin, and despise Him for His humiliation, and that, even those next Him. But He is raised up to requite them, and Israel's God is blessed for ever.

XLII. The Remnant, who had gone to the House of God with the rest, are now far away. Being Jews, as acting as such in worship, they are now fled from the persecution and reproach of enemies.

XLIII. From a nation (the Jews themselves) now judged, *lo chasid* (not merced). All this is hope in God.

XLIV. They remember old mercies—have kept the Covenant, though smitten to the lowest, killed and accounted as sheep, for the Lord's sake. Therefore, note, the kingdom of heaven is theirs. Yet they are there as Jews; this is a very important point. If not the Bride, the Lamb's wife, they must at least reign with Christ; see I. Peter ii., iii., iv. Moreover, they clearly suffer with Christ, for they (for the Lord's sake) are killed. This was Christ's suffering, yet they have Jewish hopes and Jewish thoughts.

XLV. Messiah is brought forth royally. His arrows are in the heart of the King's enemies. Jerusalem is presented to Him.

XLVI. The "God of Jacob" is the God of the Remnant.

XLVII. The peoples called in, on the exaltation of Jacob. God is King of all the earth. God reigns over the heathen.

XLVIII. What they have heard, they have seen—the kings arrested before Zion, for God is there, and their God for ever and ever—death not for ever and ever. It is the Lord here—"the City of the Lord of hosts;" compare Ps. x. 16, for the Land. All this is Jewish.

XLIX. For all the world really, glory founded in the

resurrection, because of death—all human glory and expectation, folly.

L. This is an important Psalm. *El Elohim*, Jehovah has spoken—called the earth. God hath shined out of Zion. God pleads with His people. If the nation be *lo chasid* (not mercied) there are *chasidim* (holy ones); and these have made a Covenant with sacrifice. The heavens declare His righteousness, and the earth is called up that He may judge His people. This the Lord does, not for failures in sacrifices, but moral wrong. But the *chasidim*, for all that, have made a Covenant with sacrifices; are these not Jews? Verse 3. "Our God," is the Remnant; therefore they recognize the Covenant by sacrifice. So in verse 4, God has got to the earth. It seems surely Jewish. However, in verse 6, God owns, note, Israel as His people, but judges it as such, *quod nota*, for it is another important element. The two first verses is the great fact, but from verse 3, it is the prophetic anticipation of the Remnant. "Calling the earth" is the topic. The Remnant are sure He will come and call those who have made a Covenant with sacrifice, and yet not call in question the neglect of sacrifices. As to the *chasidim*, their God was not yet come.

LI. Confession of sin and of blood-guiltiness, not resting in sacrifices. Jewish desires for the re-establishment of Jerusalem.

LII. The judgment of the boaster, the mighty man. The poor, in his sorrow, trusts in the mercy of God for ever.

LIII. Things in a mixed state. Israel's salvation is not come out of Zion, but God hath scattered the bones of him that camped against her. All men are judged corrupt.

LIV. Still in the trouble, though delivered in detail.

LV. In the city the worst evil appears. Their friendly companion has turned against them. He has broken his covenant. This seems, specially, Antichrist, though evil was in them of the city also.

LVI. Still in the trouble, they seek their life—a wandering Remnant.

LVII. The same calamities, but with sight of the glory, and God, his refuge.

LVIII. The pride of men set aside—the wickedness of man set aside by judgment.

LIX. The heathen judged in spirit, by recurring to the God of Israel, though surrounding the City—not slain at once, but consumed.

LX. After all these troubles, they lay hold on the territory of the Land and Edom.

LXI. The Remnant, from the end of the Land, have their refuge in God who secures Messiah's glory.

LXII. The opposition to Messiah, I suppose, of Jews, for they bless with their mouth. All men are vanity, but God is the refuge of the faithful one. Save Ps. lix., these are all addressed to God, so not in Lordship-blessing, *i.e.*, from Ps. li., the confession of iniquity which begins afresh. From Ps. xlv., save the address in Ps. xlix. to the world, to Ps. l., it is "the Lord." Note in Ps. li. the confession of blood-guiltiness. It would seem to be before the blessing of Jerusalem and Zion; see also Matthew xxiii.

LXIII. The craving of the driven out Remnant after God, according to the Spirit of Christ, specially of Christ Himself. "The King shall rejoice in God"—it is impossible to understand these Psalms, without bringing in Christ and the Remnant.

LXIV. Here in presence, still, of the enemy, but not in the wilderness among the apostate atheists, who shall see them. It is still "God," for Covenant-blessings are not yet enjoyed. Note, Ps. li. having owned the blood-guiltiness, all the sorrow is now appealed against as the enemy's work, Christ's Spirit taking part with them, as identified with them, and they in His perfectness—His death being cleansing then, not guilt.

LXV. Puts everything in its place. The purpose of God, and heart of Israel in Zion—all coming there for worship. Iniquities—forgiveness. Blessedness in the man whom God choseth. Judgment, the way of deliverance. Blessing to the earth. It is still "God." Pss. xlii.—xlix. are *Korah*; Ps. l. is *Asaph*, from Ps. li. it is *David*. Hence "I," or "Christ," with them. The others "us," save Pss. xlii., xliii., which are specially significant, and Christ with them in the wilderness also, *i.e.* identifying Himself with them.

LXVI. By Israel's example, the peoples called to praise Israel's God, from God's works in them from the beginning, but specially His latter-day works; and this, even as to the Flood being dried, for so He shall do.

LXVII. God blessing Israel, His saving health is known among all nations, for He governs righteously. The earth yields her increase.

LXVIII. God arises before the Ark. It is the song of deliverance from Egypt, through the exaltation of Christ, to the proper blessing of Jerusalem restored. The kingdoms owning them—hostile strength laid low. This closes, again. We have, then, the ground of the exaltation of Christ, as Solomon, founded on His appeal to God in His humiliation, for that is the ground of glory.

LXIX. Christ pleading His sorrow, makes it the ground of judgment on the nation, comfort to the humble ; “ For God will save Zion and the seed of His servants shall inherit it.”

LXX. In Ps. lxx., was what the Jews were, or rather Christ’s place among them. Here, they seek after His soul.

LXXI. This was Absalom, or, perhaps, Sheba the son of Bichri, or Adonijah himself—the close of Israel’s history. God’s power was to be shown in him to that generation. It gives place to the full glory of Solomon, for this was the end of the exercise and sorrow.

It is clear from all this that Israel shall be owned, in sorrow and humiliation, before they are fully delivered and set right. But the desires of Christ are not ended (in connection with Israel) till the Solomon-glory.

LXXII. The purport and application of this Psalm is obvious, so as not to need comment. It is, however, one of the few which apply to our Lord in His manifestation of righteousness and glory ; and it is the end of His desires as Christ. But we must notice only here that, as of others, it is properly and exclusively Jewish, speaking of the bounds of His dominions ; and here describes succinctly, but very clearly and fully, the nature and extent of His dominion, which is important. It is the work too of the Lord God, the God of Israel, and relates as to blessings by Christ, so to the whole earth being filled with His glory, as the desire of David. Verse 15 marks a character of millennial glory, properly, as I conceive, human (not like angels, ἰσαγγελοι) i.e. as to the desire, the prophetic expression of, and Jewish.

LXXIII. This Psalm is the voice of one of the pious

Remnant, particularly as expressed during the latter day—the perception, by the teaching of God, of the explication of the mystery of the “Times of the Gentiles.” It has its full development in the last-day inroads of Gog, and is the prophetic answer to the enigma of that. I think, it includes, however, the ungodly selfish Jews.

It appears to me that Ps. lxxii. ends, as it were, a corporate and definite section of this Book, making a complete *libellum* in itself (as Revelation to chapter xi.) going through the character, promotion of Messiah—His humiliation, mysterious humiliation—His identification with the Jewish people in Spirit, as in the flesh—His exaltation also, in that respect, as Solomon—including the various results and consequences, the relationship in which it placed Him to the world—the repentance of the Jewish people—their thoughts concerning Him—the manifestation of principles to the world by it—and all that has been developed in the previous Psalms. Here we come to the feelings of the individual Remnant, as a people not formed indeed, yet as a people, and therefore in force, and as individual it begins with this prophetic perception, and testimony, as an explanatory verse, “Truly God is good unto Israel, even to such as are of a clean heart,” with the secondary subject, “But, as for me, my feet were well-nigh slipped,” for he was tried, or tempted to join the world, &c. This becomes the thesis, then, here, and will explain the subsequent Psalms, opening out afterwards, as we shall see, into various important themes, less connected but all founded on the doctrine and revelation of the previous part.

Ps. xci. Note verse 1 is the thesis. "He who dwells in the secret place"—the found Covenant, the hiding place, "of the Most High, the Possessor"—he who knows Him in this title, "shall abide under the shadow of the Almighty"—the protection of inevitable power. *Helion*, the Most High, shall prove *Shad-dai* (Almighty) to him. What "secret place?" Christ, even Jesus, speaks with His secret knowledge, and says "I will say of Jehovah, He is my Refuge and my Fortress," I will take the God of the Jews (knowing Him in His people) for my God. "Most High," and "*Shad-dai*" were the names in which *Elohim* was revealed to Abraham. "God," say they, "is Jehovah." "Jehovah *Elohey-Israel*" was His name. Christ declares He will take the God of the Jews for His God—speaking, of course, as a faithful Man, righteously, upon earth. From verse 3 to 8, the Spirit testifies of what He shall be to Him. It is a right solution, or loving solution of the question. The perception of God, in His people, is faith—as of God in Christ; No man hath seen Him, save He who is of God—even Jesus; compare Ps. cxiv. and Rahab. This then is the fruit, as it were, of the Spirit. Then the solution of the truth by the thankful declaration of the Spirit in the Jews—God's people—"Jehovah is the Most High." "Because Thou hast made Jehovah, who is the Most High"—cast in Thy lot with His despised people—hast owned Him in them, been therein true to Him, not looking to man's greatness, but been in the essence of the truth. "There shall no evil befall Thee" &c. Verse 14 is the love and answer of the Father, as Jehovah. The Father's answer and name of power.

Ps. cxv. 16. Compare this verse with Deuteronomy x.

14, 15. Who are "the people that fear the Lord" verse 13; and the whole purport of the Psalm? See also Genesis xiv. 19, also Ps. xxiv.

Ps. cxix. 118. *She-ker* (falsehood) vanity—false, in the sense of having no reality. *Tar-mi-tham* (their deceit)—false, in the sense of deceiving another.

Ps. cxxxiii. 3. "Life" is here *khay-yim ad ha-olam* (life for ever). This is, I suppose, blessing on the earth, but must be further enquired into. In Ps. xxi. 5. Christ is *o-lam va-ed* (for ever and ever); in Daniel xii. 2, *l'khay-ey o-lam* (to everlasting life).

THE PROVERBS.

It gives a very distinct character to this Book, and to Ecclesiastes, that in this Book it is always "Jehovah;" once only *Elohim* is used, xxv. 2. In ii. 17, *Elohey-ha*, "her God." In Ecclesiastes, "Jehovah" is never used; always *Elohim*. And we may remark, where it is not "a man," *Ha-Adam* (the man) is constantly used. This gives a very definite character to these Books.

CHAPTER I.

—18. Violence and deceit.

—25, 30. Haughty independence of God, and rejection of His word.

CHAPTER II.

Wisdom preserves from crooked ways, and corruption.

—8. That is, God watches over those paths, so as to shelter and guide those who walk there.

CHAPTER III.

Wisdom leads in a positively good and blessed way. In all things it is the spirit of subjection, contrasted with self-will.

CHAPTER IV.

Diligence in attention to the Word, avoiding evil, self-judgment, and single-eyed purpose of heart.

—19. Compare John xi. 9, and I. John ii. 10, 11. Obedience and love, *i.e.*, God's will and God's nature; compare John xiv. 15.

CHAPTER V.

Purity of ways, and pure, Divinely ordained affections.

—23. This passage, which has puzzled commentators, is made very plain by the Hebrew “*v*” (“and”). Chapter xxvi. 11, where we have the same form of Hebrew words and “with.” “He shall go on in a multiplied course of folly.”

CHAPTER VI.

Rashness—sluggishness—insolence of heart. Then subjection of spirit, learning Divine wisdom as subject, guarding from the allurements of corrupt lusts, the ways of which are portrayed in the following chapter. Here more, breach of the Divine bond of marriage—there, dissoluteness itself.

—3. The word *rah-hav* (make sure) is difficult, and, as a verb, rare. The sense would be “insist earnestly” with him, press upon him. We have it as dealing proudly with the ancient, Isaiah iii. 5; the eyes overcoming, Canticles vi. 5; Psalm cxxxviii. 3, “Thou strengthenedst me . . . in my soul.” The root is “standing up haughtily”—pride. It would seem to require the *Hiphil* form for the English sense. The moral sense is clear, “to go and get it settled” at once, even if the process be humbling. The connection of the humbling oneself is this: you have undertaken for the man, and now you must go and press upon him to clear you, and get you out of the scrape. This is very humbling, but you are in his hand. *Ba-tha b’caph re-eka* (thou art fallen into the hand of thy neighbour). The thought is “delivering oneself.” I suppose those that have been in the case, know that “going surety” means generally “paying.”

CHAPTER VIII.

Note here we have the counsels of God in Christ as Wisdom, having the earth as their scope, rejoicing in the habitable parts of God's earth, and His delight was with the sons of men. This does not touch the Church at all—it is above and outside all this. This will be accomplished in government and blessing in the Millennium, when the earth shall be blessed, see Pss. xcvi.—xcix; nor is this election. The Jews, though earthly, are not properly the object of this chapter—they come in, as Ps. lxxii., as a means, an occasion because of God's electing love. It is blessing according to God's delight and blessing in Christ—His nature and the outgoing of His heart—His natural blessing. His election is a special thing besides, as an instrument and object of special love, and hence is what He reveals it to be—the Church far up out of sight, so to speak, of all this.

—30, 31. This is the chain of heavenly joy, down, through Christ, to the creature; see the universe in some sort, in Hosea ii., for Jezreel is at the end. But also Ps. lxxii. shows it the occasion, because the special object of God in blessing. Matthew never goes out of this, unless in the special exceptional case of chapters xvi. and xvii. But there, when he speaks of the administration of it, it is the keys of the kingdom of heaven (not of the Church) given to Peter, as was the case as Apostle of the circumcision; see the case of Cornelius. All Paul's ministry, which was directly from heaven, in the world and in the Church, finds no place in this instruction.

In this remarkable chapter we have indeed the link in grace between God and Christ, as Wisdom, and men as the

object of His delight when He was God the Father's, and this reaches out, in principle, to the state of the tabernacle of God with men as a result. But it is not the special union of the Church, when God could not have His delight in man, when man had rejected Christ the Wisdom of God. Wretched creatures that we are ! And the link was to all appearance, and really morally on man's side, completely broken. Doubtless it shall have its fruit and accomplishment, on God's part, in the state referred to in Revelation xxi., but now we have an intimacy and identity with the Second Man, not displayed amongst men but hid in God. We are mysteriously one with Him, as so hid. This is a peculiar and special place.

Nothing is larger or more strong in thought and delight as to men than Prov. viii. ; but the Church is not found there. It is the outgoing of delight in a class, so that wisdom was displayed and delight found in them—not an union by creation and power, introducing into His own blessing as hidden in God and rejected of men, the special delight of God where man had no intercourse with it, and such is the Church and its wondrous place—it is not the Body of Him who is Wisdom.

The link between such a theme of delights to Wisdom, and the guidance through all the details of this world, this miserable world, is very touching. On the other hand, how corruption of the affections is insisted on, as destroying fatally all moral discernment ! That and violence are always the two characters of evil.

—13. Note the form, which Divine wisdom takes in us, is "the fear of the Lord." So "the truth, as it is in Jesus." Only we have "the mind of Christ" to guide us.

and He has sanctified Himself that we may be "sanctified through the truth." It is full and perfect in our case; not simply a law, when expressed in actual detail. So here, the fruit is blessing in this world. So it is this creation, though men are the great object of it. So "the life was the light of men," which is yet more. It was addressed to them—they to it.

—34. Though hearing, yet there is the desire—attentive waiting on—finding.

CHAPTER IX.

—4. and 16. These are the solicitations of evil and of good. But there is a difference in the activity of unfeigned love, which invites us not to selfish enjoyment. Wisdom prepares, and sends out to invite to blessing. The "clamorous woman" sits "on a throne, at the door of her house," and makes the comer the slave of her own lusts.

CHAPTER XVIII.

—1. Perhaps this is, "A man having separated himself, seeks according to his desire, and vexes himself with every (kind of) wisdom."

CHAPTER XXI.

—4. "The lamp of the wicked is sin."

ECCLESIASTES.

CHAPTER III.

I have not the means yet of clearing up particularly the force of *Olam** verse 11. But the force of verse 21 is stronger than I supposed, "Who knoweth the spirit of a man?" It, which ascends upward, and the spirit of a beast, it, which descends downward to the earth? It is a sad ignorance no doubt, but it affirms very distinctly that man's spirit goes up—the beast's descends downwards to the earth, is lost in the material creation in a way unknown to us. He does not know what becomes of man's spirit neither, but it does go up to what is out of, and above the earth. *Ya-da* (knew)—acquainted with—the knowledge we have in ourselves—I know—I have the knowledge of the thing in my mind; there is also *na-char* (recognized); Comp. xii., 7.

CHAPTER VII.

—11. "Wisdom is good as an inheritance" (even as can be compared with) "and it is excellent for those who see the sun."

—12. "Wisdom is a protection, money is a protection : but knowledge is excellent." "Wisdom causes to live, those who possess it."

* Translated "World."

THE SONG OF SOLOMON.

It is clear to me that this Book applies to the Jewish Remnant, or Bride,—Christ's receiving it again, or, properly, to Himself, and its discovery of Him, and His excellency, in that latter day of universal blessing. His progressive revelation of Himself to it, and its fuller acquaintance with Him—and so it becomes instructive and clear. It is not, at once, His full assumption of it in His glory, but the making Himself known to it on the Remnant's search after, and growing apprehension and knowledge of Him, till the certainty of His full acceptance of them, as those whom He cares for. I should rather think it meant Ephraim than the Gentiles, but I am not the least satisfied as to this.

It is ever more evident to me that this Book is the restoration of the relationship of Israel with God. She had passed through fiery tribulations, and, set as guardian of fruit in the world, had not kept her own. Now, looking to Messiah and valuing His love, she is being brought back. Then, as the Psalms in sorrow, so this in delight, furnishes the right expressions of feeling as to her connection with Messiah. It begins with the sense of His moral perfections—Himself—and then His love.

CHAPTER I.

—7. *Ch'ot-yah* (veiled) as “one wandering about,” not as a modest person. But it is better taken as “one

veiled," or, even in the dialects, "languid" and "fainting;" but I rather prefer "veiled," *i.e.*, an immodest woman.

—8. *lo* (not) is, I think, somewhat emphatic here.

CHAPTER II.

—7. Here, iii., 5, and viii., 4, is not, as in verse 2 and elsewhere, but *ha-havah* (the love). Were it *ray-ah* (love, or companion) it would be necessarily "she;" but the feminine of the verb depends on *ahavah*, and the question must be decided by the sense. I am disposed to think the English version right. The beloved One rests in His love. Note, in each case immediately after, there is a coming up from the mountains, hills, wilderness—the two first times, "the Beloved," the last, the Spouse leaning on Him, and then blessing.

—8. Note, in each case, after the Spouse has had the Bridegroom rest in His love, she sees Him coming, or He is seen coming. Here, and in the following, He is seen gladly coming in power and liberty, with joy, and He invites her, because the time of renewal is come, and she feels she possesses her Beloved. In chapter iii., 6, He comes in royal state and power, in Israel, as king Solomon in the day of his espousals. In chapter viii., 5, she is seen coming up out of the desolation, where she had been, leaning on her Beloved. This is naturally at the close, and we see the results then to follow. This therefore closes with the Spouse's desire that He should come, and turns us back to ii., 8, where we first saw faith looking forward to it. So we return, too, to the vineyards, but Solomon, has the vineyard as Lord of the peoples; the Spouse her own before her.

CHAPTER III.

—5. See chapter ii., 7.

—6. He has Himself been there, returning with every fragrance of grace—and then Israelitish royalty—whence she is brought up leaning on Him, viii., 5, and this verse refers back to ii., 3.

CHAPTER V.

—2. Compare this with chapter iii. She meets the watchmen there, too, but there is no chastening, nor is there all the disclosure, and intercourse with others.

CHAPTER VI.

—3. It is the deep and full sense of what the Beloved is, when not sensibly enjoyed, that brings the soul back unconsciously, perhaps after chastening, to communion with Him.

CHAPTER VII.

—9. Note there is a change of person here ; after “mouth,” the Spouse says “like,” &c.

CHAPTER VIII.

—4. See chapter ii., 7.

—5. See note to chapter ii., 7. And it was under Christ, really, that Israel is born, and raised up or stirred up—not out of Egypt.

—12. Compare chapter i., 6—there the state of Israel, before Christ ; here, when they are under His care, and associated with Him.

There is evidently in the Song of Solomon, a mental furnishing of the closest affection to meet and form the mind of the Remnant, so that, in Spirit, the instructed ones may rest in His love, with the consciousness that He is yet to come, and must be rightly looked and waited for. This is more than either prophetic acquaintance with circumstances, or what is taught in the Psalms of God's ways or dealings, where they learn dependence and obedience—practical righteousness. It is not only that the excellency of the coming One is seen, but that there is a knowledge of His love. He is to be left to rest in it. This was something brought out in Mary and the alabaster box. Yet we see here, it is in mental consciousness, and learning His love in Spirit, for, as remarked in the notes, there is always His coming spoken of directly after saying He is not to be woke up. This gives profound interest to the Song of Solomon, and a new character to the Remnant too.

There is something in the Song of Solomon analogous to Rev. xxii., 17, for first we have the desire of the Spouse, then the assuring testimony of the Bridegroom, and then, chapter viii., the personal desire of the Bride. For, note, the first three chapters, though there may be answers, are the Bride's expression of her thoughts or feelings. Chapter vi.—vii. are the utterances of the Bridegroom. Chapter viii., again, is the desire of the Bride. "My Beloved is mine" is on the Bride's part. "I am my Beloved's," on the Bridegroom's; so "I am my Beloved's, and His desire is towards me."

THE BOOKS OF MOSES.

We may observe this order in these Books, as regards the Jews. After all the prospective announcements in Genesis, we find them formed as a people, in Exodus, delivered out of the land of Egypt, and thus consecrated prerogatively for His name, and the Sabbath given them before the law, etc.,—and, I may add, the manna and the water out of the rock, but even so to the rebellious—and dealt with as His people, but also by mediation, as in the conflict with Amalek. Then comes the terms of the Covenant as formed, in principle, with the people themselves for their present inheritance; Exodus xix., “If ye will obey . . . then ye shall be a peculiar treasure,” &c., “And all the people answered together and said, All that the Lord hath spoken we will do.” Here then was formed the voluntary engagement, on principle, on the Lord’s notice. To chapter xxiii. is then the Book of the Covenant enjoined of God, which they again acknowledged, and it was sealed with blood, ratified on the part of God. Then Aaron, Nadab, and Abihu, and the seventy elders went up into the Mount, and “saw the God of Israel,”—but we must take notice that the ten words were spoken to the people themselves, before the people drew afar off and Moses drew near unto the thick darkness.

The subsequent part, all the mystical glory, the

Tabernacle, and all the furniture, and the priesthood, and the glory, and the order of it, and the ministrations, and the sacrifices formed no part of the Covenant entered into, nor the Ten Commandments as engraven on the tables, though they were connected in their own way as hidden in the Ark, and given by the Word of God specifically unto them. Not but that sacrifices were recognised, as primarily at the end of chapter xx., and assumptively in xxiii., 18, but the difference is manifest, as compare verses 20 and 27, and this was partly connected with the sin of their high places. Their complete breach of the Covenant, so as to deprive them of the Tables of the Law, and forfeit their own standing as God's people, and consequently their blessings, is recorded in chapter xxxii. Then they manifested that this was no standing for them, and that it could be but in a Mediator upon forgiveness and intercession, and so accordingly then comes in chapter xxxiv.—the tenor of the Covenant made with him and his people, *i.e.*, Moses. It was specially connected with the enjoyment of the Land. The rejection of Christ was involved then, even here. Upon this ground also, indeed, Stephen argues, and compare Acts vii., 51, and Isaiah lxiii., 10, 11. And we may remark how the unworthy rejection of Moses exalted him over them, *i.e.*, caused them to stand in Him alone as the Mediator, not only as blessed in itself as towards Him, but morally and typically, for their language is almost the same in terms, "As for this (fellow), we know not whence He is."

But to pursue our subject—Leviticus then gives us the whole imposed order, as set in the Land upon this foundation, in this, so to speak, anomalous state, and accordingly we have

them, in chapter xxvi., set upon the condition of their obedience in it, and warnings given of the consequences ; but you may observe that that which God remembers, on their repentance, is not the Covenant of Sinai, nor the Covenant of Moses, but His own unchangeable Covenant with Abraham, which drew Him back, not to their righteousness, but to His own faithfulness for the sake of their fathers. To this, accordingly, the saints, the watchers of the Lord ever looked. This is it that is expressed in Psalms cv. and cvi. As in the beginning of Psalm cv., Psalm cvi. gives the utter failure of—rather the acknowledgement and confession of the utter failure of them as standing upon the other ground of the actual Covenant, and upon the footing of this unfeigned acknowledgement, as in Leviticus, seeks to be gathered and saved from among the Heathen. Psalm cvii. is the celebration of the ways of the Lord, as evidenced in the ultimate result in their own land, as detailed in the latter verses. Zacharias speaks in the same spirit, seeing the redemption, or rather viewing the prophet of repentance, the witness of the Redeemer. The Spirit of Christ stands yet upon a higher ground, for it is Immanuel's Land, and, while it supplicates it in weakness, declares it on that higher ground as in Isaiah lxiii., 16, *et seq.* ; compare the preceding verses, for there it is fully Immanuel's Land, for the Covenant with Abraham was but the development of that Covenant with the Seed, by which, as Heir, in the flesh, of the world, He was to take hold upon it. So that this was Abraham's joy, and therefore, through death, the Gentiles were to be let in (though as an earthly inheritance it circled round the members of the children of Israel, the firstborn) to the inheritance of that better

resurrection, in which also they stood, and so Abraham received it in a figure, and rejoiced that he should see His day. It was upon the sacrifice of Isaac that the promise was made to the seed, and Abraham's faith was in the power of the resurrection, as Paul testifies, and it is in the power of the resurrection, as Abraham's portion is in it, that all these mercies are established and assured as in Isaiah lv. ; compare Acts xiii., 34. And it is therefore as "the sure mercies of David." We can see that day spoken of as in Ezekiel, &c. ; and compare Romans i., ii., &c.

In Numbers, we have the typical facts and circumstances—all that in the journeys of the children of Israel was morally profitable to the Church, or children of God generally, and developed the dispensation, as the red heifer, Korah, Dathan, and Abiram, Moses faithful in all God's house—in a word, all those things which "happened unto them for ensamples, and are written for our admonition, upon whom the ends of the world are come." Accordingly I believe it will be found most of the things so used by the Apostles in warning, and the cautions and exhortations of faith as to the Church, in this wilderness scene, are much taken from this Book. In this point of view, the consideration of Reuben's, Gad's, and Manasseh's land on this side Jordan will be interesting.

We may notice this further, in Psalm lxxviii., when all these facts and histories are drawn out as evidence of the failure, or want of right-heartedness of the children of Israel in themselves, and leading them to the exercise of God's power in purpose, as we have said, antecedent to Abraham, when "the Lord awaked as out of sleep," and raises David to feed and rule them (compare Deuteronomy

xxxii.) the extreme wickedness of the enemies, and desolation of His people is the occasion of this, which provokes God. They are oppressed, wicked though they be, by one more wicked than they ; see the expression of the Spirit's mind in Habakkuk. The enemy, the Gentile, must arrive at this, and then he will be put to a perpetual shame, which is never Israel's portion, though she may have been, by her iniquities, cast off for a time, yet she shall be as a " wife of youth," (though an adulteress), when she was despised. With the Lord, the point in which this will be manifested will be, as universally testified in Scripture " where is now their God " (and shewn *quoad hoc*, after the temporal restoration of the Jews) and then God will answer to their confusion, in Christ.

Here, accordingly, the Book of Deuteronomy then assumes a peculiarly interesting character in this point of view. It is the establishing prerogatively, the children of Israel in the Land, *i.e.* within Jordan, *i.e.* as to its terms, by a distinct and definite Covenant, in which all their judicial conduct, as then placed, is detailed, and made a Covenant of inhabitancy on the part of Moses, who was not allowed to go in. In this point of view, the Book begins at chapter v., recapitulating there the ten words. It closes at the end of chapter xxviii. Its results are warned of by Moses to the end of chapter xxx. From thence, to the account of Moses' death, after giving the promise of setting in the Land through Joshua, and the deposit of the Law in the Ark for a witness. Then (before this, the revealed things of commandment and consequences had been given to " do all," &c.,) here the secret things, which would certainly happen, given to Moses as prophet, which were the secret

things of God, foreknown evil or good. As to the preceding part, we may notice that, save the fact of Horeb, and the appointment of elders, it all concerns in historical deduction the nations and possession of lands, they had to say to in chapter iv. Then is a general warning to all Israel, on the ground of not making any similitude of God as of one unseen, and promise of restoration on return to obedience on love to the Father. This distribution of the Land this side Jordan to the two and a half tribes (but note all Israel is addressed as going over Jordan) the order, in reason, of all this I am not quite prepared to state.

Note also, the manna did not cease till they crossed Jordan. It also introduces the great principle of faith, as respects the Jews having broken the Covenant and lost the Land; compare the argument of Paul, "the righteousness of faith speaketh on this wise, &c."

FRAGMENTS.

The Sorrows of Christ are more purely internal in the Gospels than in the Psalms. We have the history of the contradiction of sinners in the Gospels, but little of His feelings about them ; whereas what I may call His own proper sorrows are fully brought out in John xii. and Gethsemane. In the Psalms it is much more His external sorrows. I am not speaking of atonement here. In Pss. vi. and xxxviii., we get sorrows of death on the soul, but, literally, it is not Christ but the Remnant here, however far He may have in Spirit entered into them. It comes no doubt across us, as in Ps. lxix., but far the most there is suffering from enemies ; so even in Ps. xxii., save the first verse which is not merely death—Ps. cii. is more His own sorrow. But in the Gospels we have only His own expressed—His mind as to the rest is not. Ps. cix. refers to enemies, so Ps. lxxi. Indeed the reference of the godly to his enemies is most frequent. In Ps. cxvi. again we have death ; but save Ps. cii., and a small part of lxix., I hardly know any that directly applies to Christ as this. The Gospels give it fully, as Hebrews v. also. As a rule these Psalms apply to the godly—the Remnant—with known exceptions.

In Deuteronomy, Moses in reciting the destruction of the Tables and what followed, recounts that Jehovah, in

desiring him to come up and receive the Law on the two Tables which he was to make, tells him to make an Ark for them, the former are thus supposed presented without Ark before the people, but it having been demonstrated that they were incapable of the Law, it is shut up in Christ—afterwards written on their hearts. This gives a very remarkable contrast of the place of the Law after failure, or man being a sinner; before, Moses carries them down to Israel and breaks them in the presence of Israel before their eyes—now, it is provided, in giving it, that it should be shut up in the Ark of the Covenant, as in fact it is in Christ, though afterwards it may be written in the heart when He owns the people. This analogical testimony, if it be justly understood, is of very great force.

Moses could give the Law at Horeb—broken in the golden calf; Elias could preach to bring back Israel apostate under the calves, but he returns, with his own heart broken, to Horeb again. Nothing but the resurrection of Christ can bring in other things for true and lasting blessing. Hearing is good, when the hearing is of grace and power—righteousness effectual, when it is accompanied with the judgment of evil, the putting away of sin by judgment.

As regards ancient Church traditions, it is wonderful what futile things they are. Beausobre has, I think, clearly shown that, in large measure, they come from the Apocryphal writings, invented to promote some develish

object or another, particularly the famous Leucius Charinus's. The virginity of Mary is treated by the early fathers on wholly other ground, and quite different stories invented at first to maintain it than the bold ground, taken at last, of Church authority. I have very little or no doubt, she had a family by Joseph. They believed brothers were brothers, for centuries; and first gave Joseph a former wife, and then had Mary brought up in the Temple by the priests. Nor did they believe in her perpetual virginity, properly speaking. But Peter's being at Rome, according to the actual tradition, certainly rests on the "Acts of St. Peter," I suppose of Leucius. Origen quotes from them, what afterwards became the belief of the so-called Christian Church. It is a pity Beausobre did not bring together, more soberly, the proofs in order. He affords an excellent clue, and many materials, but in rather a bantering way—just, it is true, for such miserable trumpery, in one sense, but not exactly worthy of dealing with Satan's power, nor so orderly nor plain a conviction as if more solemnly put together. See Beausobre's *Histoire, &c., chap. ii. and iii.*

The notion of Catholicity, with the majority of Christians outside it, and the most ancient Churches rejecting it, is simply absurd, as to witness. It is grossly the character, as to Apostolicity. Rome was not founded by an Apostle, though that be not really the force of the word.

The notion that events happening on earth, quite late in historical times, before a public exercised in all matters so as to be tending towards no faith in anything, and going on

for three years or more with a public government trial at the end, related in its result by heathen historians of the empire—connecting itself by public facts, from that day on, with the state of that empire—a fact believed by hostile Jews or adverse heathen—should be a myth, is simply ridiculous. But it does prove this, that the eternal, moral, spiritual principles involved in the life and death of Jesus are so immense that they eclipse, so to speak, to a thinking, I do not say converted person, the historical facts, and what does this show? I look upon it as a Divine mercy, and proof of goodness, that Christianity is a religion of persons and facts. It is more real, more simple, more Divine, deeper yet more accessible. God become a Man! I have not ideas in man's mind about Him, but Himself. It is not what love is in my mind, but God who is Love. So even Atonement—not a questionable reconciliation in abstract possibilities, not expiation wrought by love. Yet the principles, in relationship with God in these facts, are so deep and immense that they absorb, specially when He is not really known, the facts in which they are verified.

Reasoning proves nothing but the justness of a consequence. Truth of facts is not its domain. I do not believe mathematics—the evidence is demonstrative of relations of quantities, of number or form. I may believe (otiosely) an adequate evidence, as many did in the Lord's miracles (John iii.) They were right, it was a judgment formed, as to a fact, on adequate evidence. It had the certainty to their minds of a moral demonstration. No man

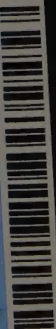
can do "unless ;" but it was otiose, and hence raised no question—men call this "certain" sometimes. It is only that from no disposition in the soul, no interest in the question—there is no question raised. So the disciples at the tomb—they saw and believed and went home, "for as yet they knew not the Scriptures that He must rise again from the dead."

Dislike or desire may hinder faith, or desire may dispose—*quod volumus*. It is too good news. Mary stood at the sepulchre weeping—she loved too much to take it for granted easily. If I say "Baron so and so has an estate beyond Moscow," you believe me and say "I dare say." If I say "You have," you say "No ! I have no relatives, no connections in Russia." Now mathematical truth is the showing equality or inequality of quantities, when form or expression is different, by relations they bear to some common known quantity—save by an abuse of the term it is not faith or belief.

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